

A  
SERMON PREA-  
CHED AT WHADDON  
in Buckinghamshyre the 22. of  
*November 1593. at the buriall of*  
the Right Honorable, ARTHUR  
Lorde GREY of Wilton, Knights of the  
most Honorable order of the Garter,  
by  
THOMAS SPARKE Pastor of  
*Blechley.*



AT OXFORD,  
Printed by IOSEPH BARNES  
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1593.

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*Perfect.*

THE MONASTERY  
OF WHARFON  
IN THE PARISH OF  
ST. ANDREW  
IN THE COUNTY OF  
SURREY  
BY  
THOMAS STARRS PIERCE

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TO THE RIGHT HONORABLE,  
 AND HIS VERY GOOD LADIES,  
 the Countesse of BEDFORD, and the Ladie  
 GREY her Honours Daughter, and to the  
 Right honorable, THOMAS, Lord GREY of  
 Wilton, his very good Lord; Thomas Sparke  
 wisheth all necessary spirituall blessings,  
 in Christ Iesus, with health & al pro-  
 perity to their owne full contenta-  
 tion and comfort.



INCE the preaching of this ser-  
 mon following (Right honorable) I  
 know, you are not ignorant, how ear-  
 nestly I haue bene requested, to  
 publish the same in Print: consi-  
 dering therefore, that therein, there  
 was set before vs in that Honora-  
 ble person, as whose buriall it was  
 preached, such an example both of  
 lining, and dying well, as being now  
 by this means made further known,  
 maie through Gods goodness, prouoke many the better to imi-  
 tate the same: and weighing also with my selfe, that as his death  
 was precious, in the eyes of the Lorde, so it was and is, my duty  
 to do anie thing that lyeth in me, to further the continuance of his  
 name, in blessed and euermlasting remembrance; I haue yielded, as  
 your Honours see, to this request. Indeepe when I preached it, by  
 reason of the shortnes of time, that then I was tyed vnto; that there  
 might also be time, without staying of the assembly too long for the  
 performance of the solempne and Honorable funerall rites; I was dri-  
 ven so cutt off much, that I had thought to haue vttered, and thus  
 briefly and lightly to run ouer sundry thinges, which more at large,  
 my purpose was then to haue handled. Al which now, I haue thought  
 good, according to my first full premeditation, in print to set downe  
 ¶

## THE EPISTLE

wherevpon, in remembring what was saide, and now in conferring  
 this therewith, some difference there will be found: But yet, that will  
 be, not for the substance or matters therein handled, at all; but onelie  
 that some of them are further prosecuted here, and urged, then for  
 the reason aforesaide, they could be then. And so you three spiritlie,  
 I haue beene bolde to dedicate it, because as in nature, so in truth, I  
 know the losse of this Honorable man, toucheth you three, interest:  
 wishing and hartely praying you, with the reading and meditation  
 of the matters herein conseynd, to comfort your selues, and to mode-  
 rate your sorrow, otherwise, for the losse of such an one. For hereby  
 you shall (I hope) plainly perceiue, that he was such a one, whome  
 the Lorde of speciall fauour towards him, hath taken hence; and  
 that therefore howsoeuer, we haue lost him, God hath found him;  
 and that whatsoeuer wee haue lost, out of all doubt, he hath found  
 both perfect peace, and is in soule; and most sound and quiet rest in  
 bodie. And therefore in his respect, you shall hereby finde, that they  
 that loued him most, haue most iust cause to reioice. Indee in res-  
 pect of our selues, this sermon will laie before you, that there is iust  
 cause of mourning, for all that hee hath left behinde him: yet wish-  
 all it will shew you, that the ende and vse hereof ought onelie to be  
 this, to awaken vs so out of all securitie in our sinnes, as that wee  
 maie, by heartie repentance, and true turning vnto God in time,  
 turne away the fearefull euils, that otherwise the taking away so  
 fast of such, threatens vs. I trust therefore, if your honours will  
 vouchsafe to take the paines, seriously to read and to consider here-  
 of, that no small comfort and good, will in these respects arise, and  
 grow vnto you, thereby. And this, I must needs saie to your fur-  
 ther comfort, that the great concourse of people vnto his buriall,  
 and the crying and weeping of all sortes there, was such: as in my  
 opinion it was a notable argument, that, as he was doubtlesse, beloued  
 of God, so was he vnfeinedlie honoured and loued of men. Herein  
 also appeared an euident token of Gods fauour towards him, that  
 as he had liued honorably, so is pleased the Lord, to take him hence,  
 according to his owne vsuall, and often repeated request, (though  
 he had beene a great man of warre) in such peace, in his own bedde,

## DEDICATORIE.

In his owne house, as he did; and wishall so bring him, with such honour, as questionles he was brought to his graue. For when the waies of men haue not pleased the Lords, wee finde often in the scriptures, that they both haue bene threatened, and that so it hath come to passe, that they should not haue the honour of the ordinarie buriall, meete and vsed to persons of their estate: as wee maie read and see, Psal. 79. vers. 3. 1. King. 21. 23. & 2. 9. 35. &c. and Ier. 22. 18. &c. And of the contrarie, we finde it very often noted in the same, as an argument of Gods fauour, towards them when men haue so died, as that they attained vnto honorable and convenient buriall. As wee maie finde touching Abraham Gen. 25. 8. touching Iacob Gen. 49. & 50. vers. 29. &c. & 2. 3. &c. touching Dauid 2. King. 2. vers. 40. &c. and touching Christ himselfe, Ioh. 19. vers. 38. 39. &c. Greatlie therefore in this respect, in my iudgments, are you Right Honorable Ladie his wife, to be commended, especiallie thinges concerning the world, standing with you now, no otherwise then your good friends know they do; that you haue thus honorably as you haue, performed this dutie vnto him. For though I am of the same opinion, that he was, that wrote that tract, de cura pro mortuis gerenda, of care to be taken for the dead, commonlie fasthered vpon S. Augustine that ista omnia, id est curatio functis, conditio sepulture, & pompa exequiarum, magis viuorum sunt solatia, quam solidia mortuorum Cap. 2. that is, that al these thinges, the care had about the dead bodie, the manner of the buriall, and the solennitie of the funeral obsequies, are rather comfortes for the liuing, then anie helpes of the dead; yet I am of this iudgement thereof, so they bee done and vsed without superstition, and but as is decent and fit, for the state of the person (as in this case I am sure they were) they are commendable tokens and arguments, both of dutifull loue and regarde, in those they leaue behinde, towards them: and also so manie good means, to shew and nourish their hope, of a ioyfull and comfortable resurrection. Doe we not read, euen that our Saviour Christ himselfe, defended Marie Magdalens fact, when some of his disciples murmured at it, in powring a box of very costly ointment on his head: in that she did it to bury him. Mar. 26.

## THE EPISTLE

ve. 7 &c. And is it not reported, so the cōmendation, both of Ioseph  
 of Arimathea, & of Nicodemus, that the one, so the decēt burial  
 of Christ, bestowed upon him a sepulchre, & linnē cloths to wrap  
 his body in, & shas the other brought mirrhe & aloes, an roo-  
 pouūd weight, that so with sweet odours, according to the ma-  
 ner of the Iews, they might bury him? Ioh. 19. 38. 39. &c. Surely  
 Gen 50. it is recorded, that when old father Iacob was dead, & the  
 care of his funeral was cōmitted vnto his son Ioseph, that not onlie  
 he caused by his phisitiā's, his body to be embalmed, but also  
 with an Honorable cōpany & great solemnity, though to his  
 very great cost, according to his fathers desire, he carried it  
 frō Egypt into the land of Canaan, to bury him with his fa-  
 thers Abrahā & Isaac, in the caue & field that Abrahā had  
 bought to bury in, of Ephron the Hittite: & this is writtē in his  
 cōmendation, & was indeed, both a notable argument in him of pie-  
 ty towards his dead father, & also of hope that he had of the resurre-  
 ction. And therefore, though I wish, that al superstitiō & needles &  
 vndecent superfluitie be abādōned in such cases, & generally in the  
 burial of the dead; yet I cānot but greatly like & cōmend, that such,  
 decent & comlie order be kept therein; that maie according to euery  
 mans degree, argue & nourish both these amongst al his wellwillers,  
 that he hath left behinde him. And therefore once againe, I cannot  
 but reioice, in al your behalfe, that you were al so of one minde, as I  
 know you were, that this last duty should so Honorably be performed  
 vnto the bodie of this Honorable Lord as it was, & therein you maie  
 all take comfort. Further, it ought to be now, ground of vsual con-  
 solation vnto you al three, that one, hath had of him, that thus Ho-  
 norably liued and died, such a son in Law; the other such a husband;  
 & the third so worthie a father, as he was. For if it be matter of dis-  
 comfort of the contrarie as euerie one seeth by experience, & there-  
 fore wil confesse it is; whie should not this alwaiet be matter of reioi-  
 cing to euerie of your Honor, as oft as either you remember him, or  
 heare him remembred by others? And such a neere and domesticall  
 example ought both to comfort much, & also so prouoke to imitatiō  
 of the same: & I hope & pray God that it maie: shas so yet, though

## DEDICATORIE.

so vs he be dead & gone, yet his vertues & noble qualitties, maie stil  
 line & shine, to the comfort of al his welwillers, in his, that he hath  
 left behinde him. Finallie iustitie maie be a comfort vnto you, & so  
 to the praise & glorie of God, I would wish you al hartelie to take it  
 so and vse it, that euerie one of you ( to saie no more ) haue so iust  
 cause, both before God & man to comfort your selues one in another  
 as you haue: one that she hath such a daughter, & daughters sonnes,  
 the other, that the Lord in his mercifull prouidence, hath giuen her  
 both such an Honorable careful & louing mother, and a good and to-  
 ward son, & the third, that he hath so vertuous, religious & Hono-  
 rable, both grandmother & mother. O howe ought this to abate and  
 moderate your former sorrow, seeing now there is no remedie? And  
 what an excellent and strong means are you, and I hope will be, as  
 long as you line together, not onlie of comfort euerie waie one vnto  
 another, but of counsailling, directing, and strenghtening, where most  
 needs is, one of another, in a holie comferte. A threefold corde is not  
 easilie broken, saith the Preacher, Cap. 4. ver. 12. But the greatest  
 comfort of all, that both you and all other of Gods children in the  
 midst of all the afflictions of this life, haue, is this; that that God  
 whom you serue, remaineth for euer one & selfesame, that hee  
 is al sufficient & an exceeding great rewarde to his, that his  
 prouidence howsoeuer thinges fall out standeth immurable, and  
 that therefore without al question, howsoeuer we cannot perceiue it at  
 the first, al things, & therefore euen those thinges also, which seeme  
 vnto vs most to crosse the same, shal by his diuine wisdom and  
 power, turne to the good, and benefit of his. Rom. 8. 28. With  
 al these thinges therefore, once againe, beseeching you to comfort your  
 selues, & one another: praying the Lord effectuallie you maie so doe,  
 & that all his good blessings to your own everlasting saluation maie  
 be powred and continued vpon euerie of you, & all yours for euer, I  
 cease from anie further troubling of your Honors, at this time. At  
 Blechley this first of December. 1593.

Your Honors alwaies most ready and willing  
 to be as commandement. Thomas Sparke.



IN OBITVM CLARISSIMI HE-  
rois, Domini Arthuri Greij. *Ignorantia.*

**O** Curua interras anima, quacunq; piorum  
Creditis extinctas vnà cum corpore mentes.  
O vanos questus; ò pectora plena furoris,  
Si quando in superum sedes quos Ioua recepit,  
Speratis fletu rursus deducere Cælo.  
Debetis fateor lachrymas & Iusta sepultis;  
Sed transire modum, scelus; & perisse putare  
Quos Christus seruat, mortem qui morie peremit.

At dolor extorquet luctus in funera tanti  
Herois. Certè nostra non infima gentis  
Gloria defluxit, grauis inclementia fati  
Cum tulit hunc terris, ut lucida viseret astra.

Is fuit ex atavis Heroibus editus Heros,  
Religione pius, constanti mente probatus,  
Consilio prudens, iustis animosus in armis.  
Callatis signis rigidus qui fudit Hybernos,  
Quos per inaccessos saltus, vda sç, paludes  
Insequitur, subigens extremo Marte rebelles.  
Pro patriâ pugnans, sanctis arisq; focisq;  
(Turma Caledonias dum vastat Gallica terras)  
Ore cicatrices, aduerso pectore fortis

Vulnera multa tulit, nunquam dare terga coactus.

Talis apud Græcos magnus celebratur Achilles.  
Talis & Albertus cui magni nomen Achillei  
Teutonior ora dedit, surgunt ubi mœnia Brenni.  
Hoc animo Decij, hoc olim caluere Metelli,  
Qui se pro patriâ, pro libertate Penatum  
Denotare noci, quos laus æterna moratur.

Ioannes Sanfordus.



Isaiah. 57. verse. 1. 2

1 The righteous perisheth, & no man considereth it in  
 hart: and mercifull men are taken away, and no man  
 understandeth that the righteous is taken away,  
 from the evill to come.

2 Peace shall come: they shall rest in their beddes, eve-  
 ry one that walketh before him.



Occasion of this our  
 present meeting (Right  
 honorable, Right worship-  
 full, and welbeloued in our  
 Lord and Saviour Jesus)  
 and the consideration of  
 the times and times when  
 in our time have forth by let-  
 me, to make choise of that  
 portion of scripture, at this time. For notwithstanding  
 that the Lord hath now taken from us to him-  
 selfe, this Right Noble, and worship Lord, whose fan-  
 nerall we are here now about, and the buriall of  
 whose bodie wee are another day, and that likewise  
 hee hath, within these few peeres, taken hence by  
 death from this land, very many of our most worship-  
 Earles, Lords and Knights, as it is well knowne,  
 beside many others of all other sorts and estates of  
 the best disposition, & that the greatest part of them,  
 that are left behinde, are growne to an incredible  
 heighe in all sin and impiety: yet universally where

A

where.

where amongst vs, there is such a grosse and sense-  
 les security to be seene, that doubles, as iustly maie  
 we now, as Iſaiah in his time, in the bitterness of our  
 soules, cry out and say, the righteous perissheth, and  
 no man considereth it in heart, and mercifull men  
 are taken away, and no man vnderstandeth that  
 the righteous is taken away from the euell to  
 come. Onely this with him, in this case, we haue to  
 comfort our selues withall, that howsoever the wic-  
 ked and vngodly iudge of the deatches of such, that in  
 very deede, the Lord shereby in his great loue and fa-  
 uour hath taken them away, before the euell come,  
 which he hath prepared for them, that hereby will  
 not in time, be drawn to repentance. And that, how-  
 soeuer whyles such liued in this vnkinde and wicked  
 world, they could neuer enjoy either sound peace in  
 soule, or quiet rest in their bodies, for vbering and gre-  
 uing themselves, at the vngodlines of others rounde  
 about them; yet euerie one that walketh before God  
 in righteousness, and mercy, and so is taken away e-  
 bent his walking, is sure immediatly vpon his  
 death, to enter possession in soule of an everlasting &  
 most comfortable peace; and in hope to rest most  
 soundly and quietly in the bed that the Lord hath  
 made therfore, buttill at the last day, it rise againe,  
 and for euer to be ioyned with the soule in most per-  
 fect and consummate ioy in the kingdome of heauen.  
 Therefore seeing these words of the prophet, and the  
 matter therein contayned, thus fit our present busi-

yes, I beseech you giue me leave to doe the best that  
I can to lead you so into the due meditation therof,  
that we all may make that holy and good vse therof  
that we should, both to refoyme that in thine which is  
amisse in any of vs, and to comfort and strengthen vs  
in that which is well begunne.

His wordes, in my iudgement, containe a com-  
plaint or exposition, and a comfort or consolation.  
The complaint is against the vngodly, alius, in the  
behalfe of the godly departed: the comfort is, for the  
godly, against the haer opinions of the vngodly, of  
them. The matter in general that he complaineth of  
is, the wonderfull carelesse and security, that he  
saw in the people of his time; which in particular he  
notes they shew first, in not taking to heart as they  
should, the preaches of most worthy men, and then in  
not once vnderstanding that the Lordes end therein  
was, not only to shew them great fauour in taking  
them away from the euell to come, but also thereby  
to threaten some great euill, to be continuing on apace  
vpon the impenitent & secure, that they little bebinde  
them. And let his words be well markt, and we shall  
finde in the deliuering of this comfort, he doth first  
describeth them, whom he would comfort, & then sets  
downe the comforts that belong to such; and these he  
describeth in generally in the latter verse, to be eu-  
ery one that walketh before God; and in particular,  
in the other to be righteous and mercifull like the  
wile: & he comforteth that herein he layeth downe for  
such.

such, as either such as concerne them dying, or bea-  
 and of each kind he giues two: the first are these, that  
 the Lord end in taking them away by death; what-  
 soeuer the vngodly think to the contrary, is in his fa-  
 uour to take them away before the euill come; that he  
 hasteneth to bring vpon others: and that their death  
 is no perishing vnto them, though the prophane and  
 wicked so think, but in truth a gathering of them v-  
 from amongst the vngodly, with whome whilst they  
 liued, to their griefe & trouble they were mingled; to  
 ioyne them to be blessed & holy company of the Saints  
 in heauen: the other two, that immediately vpon death  
 they enter into fruition of, are these, that there vpon  
 straight in soule they enter into peace, and in their bo-  
 dies, & they rest in their beds, that is in their graves,  
 or places: whatseuer, the Lord in his prouidence  
 hath allotted them. This order therefore & methode,  
 let vs now follow in further handling & examining  
 these wordes of the Prophet.

But that the better we may attaine and finde out  
 his full scope and drift herein, we are first to obser-  
 and that these wordes of his haue their necessary co-  
 herence, and connexion, with the foure last verses of  
 the former Chapter: which the better to leade the  
 reader to see and perceane, Tremelius in his tran-  
 slation of the Bible, hath begunne this 57. Chap-  
 ter, where those foure verses beginne. Marke  
 therefore, I beseech you, that in the first of those  
 foure verses that I speake of, the Prophet calles  
 for

for the beastes of the fildes and Forrest to come to gate, and deuour, by which wordes, by a figuratiue kinde of speech, he denounceth against that people some fearefull destruction, that should come vpon them and great slaughter that should be made of them. Therein doublesse hauing an eye to that, which should come to passe, when Nabuchadnezer the king of Babel, should inuade their country, and destroy Hierusalem, temple & all, slaying whom he list, and leading the rest into captivity. For Hieremie, another prophet, to whom the Lorde rapt vpe vnto that people after 44. years time, respecting that iudgement, telles them in his ninth Chapter verse 22. that when that should be, their Carcasses should lie as doung vpon the earth and be scattered as handfuls after the mower, where there is none to gather them vp, and after againe in his 34 Chapter, hauing plainly & expressely denounced this iudgement against them, in like phrase to this, verse 20. he shewes them, that when it should be executed vpon them, their dead bodies should be meat for the foules of heauen, & the beasts of the field. But that by thus calling the beasts together, as it were to a solemn banquet, it is the vble and fashion of the spirit of God in the scriptures, to vnderstand some horrible and dreadfull destruction, wee maye most clearely see, *Ezech 39. vers. 18. 19. & 20. & Reuel. 19. vers. 17.* Where it is euident that to denounce such a matter, both the foules of the aire and



and beastes of the field are solemnly cald for, as it were, to feede at the Lordes table to their fall, of the flesh and blood of kings, princes, nobles, captaines, & of others of al sortes. Wherefore it is most certaine, that our Prophet here, by the like phrase, gaue this people of the kingdome of Iudah to vnderstand, that such a iudgement as I haue saide, was prepared for them, and hastening fast towards them.

Now hauing done this thus, in the first of the 4. verses immediatly going before my text; in the other three, he layes downe, that one speciall prognostication, and hastening cause thereof was this, that they that in respect of their places and maintenance therefore, ought to haue beene as their watchmen to tell them of their sinnes, and to forewarne them of the iudgements of God therefore to come vpon them, were such, as either for lacke of skill or will, in that respect were no better then dumbe dogs, delighting in sleeping, and that yet they were so covetous and ambitious, that they coulde neuer be satisfied withall, giuing themselves most securely to all delicacy and voluptuousnes of liuing. Whereby by the way, we may see, that when in any kingdome it may iustly and truly be thus saide of such, that then euen thereby, that people haue a most certaine cause giuen them to feare, some grieuous iudgement not to be far off. For how can it be, but when it is thus with these kinde of men, it must bee as bad, if no worse, with them whom these, both for life and doctrine



erins should go before and guide: For if there be  
 darkenes, what else can we looked for in the whole bo-  
 dy? And if the sunne haue giuen ouer shining, and be  
 as it were quite set vppon the toppe of the moun-  
 taines, what she w can it make in the valleyes? God  
 of his mercy therfore grāt that we may, be very wry-  
 nde and more vnlike the kingdome of Iudah in  
 this point. Well, the Prophet hauing thus drawen  
 one argument from the corrupt estate of the warch-  
 men in his time, that such a heauy iudgement, (as I  
 haue shewed be denuncien) was comming apace on,  
 against the people of the kingdome of Iudah: hauing  
 a desire fully to perswade them that it was so, the  
 better to awaken them and to draw them to repen-  
 tance, if it were possible, to prevent the same: in these  
 wordes of my text, he giues them another most sure  
 and certaine signe and token thereof. And it is this,  
 that in so bad times, as those were, when sinne had  
 so overflowed all estates, the Lordes taking away by  
 death, so many of their best and godliest men, where  
 of the number was before but small) was a plaine  
 demonstration, that such an euil was shortly to come  
 vpon those whom they left behind. And the rather,  
 because notwithstanding this was a heauy iudgement  
 of it selfe, thus to haue their most worthy men taken  
 away, and cleerly shewed that yet there was a hea-  
 uier comming: the people continued and went on still  
 in their olde lewd course, in all security, neither fee-  
 ling the present blow, that hereby the Lordes gaue  
 them

them, not yet thereby taking any occasion to thinke,  
that a further was threatened. Other argumentes he  
could haue vled to this purpose, but with these two,  
as though these two, were in steede of all the rest, and  
were of themselves most sufficient, to perswade this  
matter, he contents himselfe. ¶ Therefore looking  
now into the daies and times wherein we liue, if it  
be so, that we cannot deny, but that the manners of  
men, and the falling out of things amongst vs, geue  
ground for these two arguments to be vyled and v-  
fed against vs, we may and ought to learne hereby,  
what we be disposed to shewe our selues to be a peo-  
ple, that nothing can feare or drawe from securi-  
ty, to true repentance; that it standes vs vpon spee-  
dily, euen hereby to take warning to looke better to  
our selues and to our waies, then hitherto wee haue  
done. As for the former of these argumentes, whether  
there haue not bin and yet are, two many such in the  
place of watchmen amongst vs, as the Prophet hath  
described, to grounde that vpon: I referre to your  
owne iudgement, who perhaps knowe it better then  
my selfe: but touching the other, laide downe here in  
my text, I dare boldly affirme, that Isaiah had neuer  
iust cause to vyle that in his time, then we haue e-  
uen now.

¶ Therefore now vnderstanding as we doe, vpon  
what occasion and to what ende these wordes were  
vtered by him, let vs according to the order and me-  
thode before therein obserued, go on in the further  
weighing

weighing & considering thereof. The righteous man  
 perisheth (saith he) speaking in the singular number  
 for the plurall, as it is evident in the next Clause,  
 where speaking still of the same, he termes them in  
 the plurall number mercifull men. Whereby it is  
 cleare, that this was spoken by him in respect of such  
 a time, of his prophesying, wherein many such as  
 here he speaks of, by one kinde of death or other were  
 taken hence. But whereas, by the first verse of this  
 booke of his prophesies, it appears, that he proph-  
 syed in the daies of Vzziah, Iothan, Ahaz, and  
 Ezechiah, kinges of Iudah, and some of the ancient  
 Rabbins, and other Christian ancient fathers, haue  
 thought, that he himselfe was sawn to death in the  
 first yeare of Manasses (the consideration whereof,  
 hath made many, to vnderstand that *Hebr. 11. verse*  
*37.* where the Apostle speaking of the deaths of sun-  
 dry of the godly, in the time of the olde testament,  
 saith, some were hewn a sunder, or as some rather  
 translate it, sawn a sunder, as spoken properly of the  
 death of Isaiah vnder this idolatrous tyrant) a-  
 mongst the interpreters of this place, they al are not of  
 one minde, touching the time, in respect whereof, these  
 wordes were set downe. For some refer them, to  
 some time of the 16. yeares, that Ahaz reigned, some  
 to the first yeare of the raigue of Manasses, & others  
 thinke, they were spoken in regard of some time of  
 the reigne of Ezechiah. They that refer them to A-  
 haz, or Manasses times, thinke, that the Prophet here  
 speaketh,

speaketh, not onely of such righteous and mercifull  
 men, as in those times died ordinary deaths by sick-  
 nesses vpon their beds, but especially of such, as were  
 put to death by those idolatrous and wicked Kings.  
 And indeeue, likely inough it is, that in their times,  
 many such for misliking their proceedings, and not  
 conforiming themselves thereto, came to their ends.  
 For Ahaz, was so grosse an idolater, that he burnt  
 incense in the valley of Benhinom, and burnt his  
 sonnes with fire (or made them passe through the  
 fire) after the abomination of the heathen; 2. Cron.  
 25. vers. 3. and he had Vriah the priest one ready to  
 follow his idolatrous & wicked commandments  
 in any thing 2. Kings 16. vers. 11. & 16. and of the o-  
 ther, the holy story, 2. Kings 21. vers. 1. &c. & 2. Cron.  
 33. vers. 1. &c. reports as much ill, as may be: and Io-  
 sephus, for his part, in the 10. booke of the antiqui-  
 ties of the Iewes, chapter the 4. writes most plainly,  
 that he kild all that he could come by both of the  
 prophets and people that were godly. And they  
 that refer the to Ezechias time, either refer them to  
 the time, when he was sicke vnto death and yet re-  
 couered, as we reade Isaiah 38. or to the time when  
 he died indeede 2. Kinges the 20. vers. 21. For the  
 sickness that he was so sicke of, and yet recovered, is  
 thought of sundry learned men, to haue bin the very  
 plague, wherof about that time, many such as Isaiah  
 here speaketh of, by all like lihood died, though he es-  
 caped: & when he died such a one, doubtles, as he here  
 talkes

talkes of, was taken away, and about that time, it  
 may be, many others of the best sort, died also. But  
 forasmuch, as howsoever the righteous are taken a-  
 way, whether it be by the violent persecution of ty-  
 rants, by the plague, or by any disease, or means els;  
 yet the prophet might speake of them, whatsoever he  
 hath done here: it is very harde for any man, precise-  
 ly to determine, in respect of what time of his life, he  
 uttered these wordes. Wherefore in that point, to  
 leaue euery man free to his owne iudgement, by his  
 owne wordes so much is apparant, that they were set  
 downe by him, in respect of such a time, when of  
 that small number that were such, as here he des-  
 cribes, in his opinion, so many dropt away, by one  
 kinde of death, or other, that (the security and care-  
 lesnes of the rest that notwithstanding considered)  
 he had iust cause to complaine, that no man would  
 lay the deaths of such to heart, nor once vnderstand,  
 that the Lord thereby prognosticated a further euell  
 to come. And uttering this his complaint, it is fur-  
 ther worthy to be noted, that he speaking in the sense  
 of the wicked, careless, and secure people in his time,  
 he saith, the righteous perisheth: thereby giuing vs  
 to vnderstand, that indeede, that was the fashion of  
 such, so to iudge of those, whether they by their ty-  
 ranny had dispatche, or who god, otherwise by some  
 painefull manner of death (whereunto the righteous,  
 is as well subiect as others) had taken hence. And  
 indeede wisdomie the 3. vers. 17. 3. it is said, that in  
 the



the sight of the vnwise, the righteous (whose foules  
 are in the hand of God and no torment shal touch  
 them *ver. 1.*) appeare to die, & their end is thought  
 grieuous, and their departing from vs to be destru-  
 ction, and againe, *Chapt. 5. vers. 4.* they are brought  
 in confessing as much themselves, (saying we fooles,  
 thought their life madnes, and their end to haue  
 beene without honor. And this doubtles, was some  
 occasion of grieve to the holy Prophet, and so, some  
 cause of this his complaint, that he sawe the wicked  
 so ready, thus letwoly to iudge & speake of the deaths  
 of such. And therefore to refoyme them in this point,  
 and to make it appeare, what he would haue al men  
 to thinke of the deathes of such, what maner of death  
 soener it were, he, by and by, addeth that such are but  
 taken away, or conueyed, or gathered hence, (for  
 so the word is also translated of some) from the euill  
 to come. Further in that he saith, no mā cōsidereth  
 it in hart, that the righteous perisheth: & none vn-  
 derstandeth, that the righteous & merciful men are  
 taken away frō the euill to come, it is euident that the  
 Prophet was of this iudgmēt, that it was a thing to  
 be lamented, sorrowed for, & hartily to be complained  
 of, if in such bad times as these were, wher of he spea-  
 keth, men should cōtinue in securitp, notwithstanding  
 the Lord seeketh by taking y<sup>e</sup> most worchy away frō  
 them, to drīue them from the same; yea that it was a  
 strong argument, or signe, of some great euill, likely  
 shortly to fall vpon them that would not thereby be  
 awaken. Seeing therefore that euen this yere, we ca-



not but remember, that the Lord hath taken hence, first  
 the Lord Wentworth, the the Earle of Darby, and  
 nowe as we see this noble and worthy Lord Gray, all  
 in their severall places and countries, right excellent  
 men, and besides, we cannot be ignorant, that with  
 in these 8. or 9. yeares likewise, the Lord hath taken  
 from us, a great number of the most worthy & noble  
 Earles, Lords, and Knights, that England hath had  
 many a day; and that also by wars, the plague, and o-  
 ther diseases, we have lost within a very small time,  
 more then we can number of very valiant, wise, and  
 vertuous men; who see not, that in this respect we  
 may say, as well as ever Isaiah did, the righteous &  
 mercifull men are taken away. And as for the securi-  
 ty of the rest, for all this, surely I feare me, we are  
 no whit behind the people in this time, & therefore, in  
 as great danger as they were. God of his mercy give  
 us grace to see our fault therein, & to amend in time.

Thus we having seene in generall, what he com-  
 plained of, and what vnto him to doe; the use that  
 we are to make thereof, is to be as careful and carefull,  
 that we geue none such as he was, any such occasion  
 to moene and complain of us, as he did of this people  
 of his time. And the better that we may, as we ought  
 indeede, make this vse of his complaint, let vs now  
 see in particular, how he proues them to be such an  
 of whome in generall, he had occasion thus to com-  
 plaine. The first reason is, that none considered  
 in heart, or as it is in the Hebrew, no man said in  
 hart that the righteous so perished and were taken

away as we haue heard. The vse of which phrase in the scripture is, to expresse a carefull and harty consideration of a thing, and in this place doubtles thereby the prophet meaneth, that no man so forsworn in his heart for the dropping away so fast of the righteous, and mercifull men; as there was cause, in respect of the losse of such. Other wise in another sence, there were enow then wee may bee sure, that laide the deathes of such: but too fast to their hearts: to harden and harden on themselves in sin and impiety; for that by this meanes, they that most byrled and curbed them, from bold and secure rushing and breaking out, beyond all bondes of piety and honesty, to lying and wrong others; or to defile themselves, were taken out of their way. And this the prophet himselfe; both in the verse immediately going before my text, and in the next verse but one after it, plainly sheweth he did perceiue, for in the former of these two verses, (in that I meane next before my text) he bringes in the wicked living in those very times, when the righteous died thus fast, hardening themselves in this manner, saying, Come I will bring wine, and we will fill our selues with strong drinke, and to morrow shall bee as this day and much more abundant, and in the other, after that, in the very next verse after my text, he hath giuen such their due tytes, calling them witches children and sonnes of the adulterer and whore, he saith, unto the, on whom haue ye iested, on whom haue

you gaped and thrust out your tounge & thereby as it should seeme, describing the triumphing and insulting of the wicked, that the righteous and most worthy men, that troubled & crossed them in their waies were now as they thought, as water spilt vpon the ground. And surely, it is much to be feared, that euen now amongst vs, there are in forners, and when they are where they may be bold, that in this prophane & wicked manner, lay to their hartes, to solace & cheere them withall, the deathes of the most worthy men amongst vs. But whosoever they bee, that thus take occasion, to make themselves merry from hence, from whence they shoulde inderde take occasion to mouene and lament, let them vnderstand, that the Lord by this our prophet Isaiah, hauing called that people to fasting and mourning that were in his time, and they falling to feasting and laughing, he tels them that that their sin was declared in the eares of the Lord of hosts, and that therevpon, this was his flat decree and sentence of them, that that their iniquitie shoulde not bee purged vntill they died. *Cap. 22. vers. 14.* Wherefore the better to make vs to take to hart, the dying of the worthy men amongst vs, not in this wrong fence, but in the fence and manner that here it appeares the Prophet wished: let vs now consider what reason hee had to complaine, and to take this for one speciall particuler signe of intollerable securitie, that men woulde not mourne and lament, and so lay to their hartes, the

deathes

Deathes of such doubles, he knew, that such kinde of  
 men, were the bands & sinnewes, yea the very pillovs,  
 and buttresses, of the good estate, both of the Church,  
 & common weale; and that therfore the taking away  
 of such (howsoever secure & prophane men made no  
 reckoning thereof) was indeed a heauy iudgment of  
 God vpon al that they left behind them. For the wic-  
 ked are therby the more hardned, and hartened to al  
 iniquitie, so to hasten Gods further iudgements vpon  
 the land wherin such liue, & the Godly are therby  
 greatly weakened, in this wicked world before men,  
 for lacke of assistance by such against the wrongs &  
 oppressions of the vngodly. And it is euident that he  
 knew, this most perfectly, for in his third Chapter  
 he hauing charged the people of his time; that for  
 their sins the Lord would take from them the stay  
 and strength, though in the particularising wherein  
 the stay and strength of a citie and countrey lyeth, hee  
 name bread and drinke in the first place, because (as  
 it shoulde seeme) wout the men cannot continue at all,  
 yet by it he reckoneth, the strong mā, the man of  
 warre, the iudge, the Prophet, the prudent, the a-  
 ged, the Honorable, the counsellor &c. As them,  
 without whom neither Citie nor countrey, can long  
 enjoy any good beeing. For such being taken away;  
 he shewes, the consequent thereof is likely to be this,  
 that some as unfit as childen and babes to rule, shal  
 succede them, wherevpon would follow great op-  
 pression one of another, and confusion. And it see-

meth, by the conference of these 2. places together, as he threatened that people for their sins this iudgement, about the beginning of his prophesying, so as he died, he sawe the same in great measure, in execution vpon them. Howe could he therefore, but in this respect mourne, in that all this notwithstanding, he could obserue none, that mourned vnder the burden of this iudgement, as they should. For as if argues, a wonderfull harde heart, either in childe of continuance, that will not once melt or moue, when the heauie blowes of father or maister are sounding vpon their shouldders, so cannot this be taken but as an argument, both then & now, of intollerable senselesnes, if in the daily execution of this heauie iudgement of God vpon vs, we should know our selues, by our not taking it to heart at all, to be such as neither see it, nor feele it to be a iudgement, or any punishment vpon vs. Doe the very wicked themselves (how soeuer in their own foolish & vaine conceits, they haue cause to be merry, for the death of such) yet misdeade and thus, if they looke well into gods dealing with his own deare seruants, in taking the away, through many tribulations, & often in the end also, by painful and tormenting kinde of deathes, haue full cause, thereby giuished vnto them, to say and thinke with Peter Apostle 2. pet. 4. vs 17. & 18. if iudgement begin at the house of God, and the righteous themselves so hardly be saued, what shall the end be of them that obey not the gospel of God, & where



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thereby ministered vnto them, to say and thinke w<sup>th</sup>  
Peter Epistle 1. cap. 4. v. 17. 18. if iudgement be-  
gin at the house of God, and the righteous them-  
selues so hardly be found, what shall the end be of  
them that obey not the gospel of God, & where  
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shall the vngodly and sinner appeare? For if these things be don to a green tree, saith Christ, *Luke. 23. 31.* what shall be done to the drie? But and if this will not serue, to make such to bethink them of their owne sinnes, and of the iudgements of God due vnto them for the same, I would wish them further to vnderstand, that when the enemies of gods people, were so far off from taking out this lesson, by beholding the miseries and afflictions of gods own people, that rather they tooke occasion, because of their owne flourishing estate in health and wealth for that present, to insult and to triumph ouer them; that the Prophet Ieremie was commanded by the Lord, to say vnto all such, drink al & be drunken, spew and sal, & rise no more, because of the sword that I will send amongst you, but and if they refuse to take the cup at thy hand to drinke, saith the Lord vnto him, then tell them thus saith the Lord of hosts, ye shall certainly drink, for loe I begin to plague the citty where my name is caid vpon, and shall you go free? you shall not go quite. *Ierem. 25. vers. 27. &c.* Ahab and Iezabell, a while made themselves merry, at the death of Naboth *1. Kings 21.* but marke the sequele of that story, and you shal finde, that neither of them had any cause to be merry, nor any of their posterity, ere the Lord had done with them for it. Therefore though the vngodly for a time, liue, wax old, and grow in wealth, and their seed be established in their sight with them, and their generation before their eies, and

& their houses be peaceable & without feare, and the rod of God be not vpon them, as Iob obserueth it was with some of them, whē it was far otherwise with him. *Cap. 21. vers. 7. &c.* or though they said it to be with them as David noted, when it was nothing so well with himselfe. *Psal. 73. vers. 4. &c.* that there be no bands in their death, but they are lusty and strong, that they be not in trouble as other men, nor be plagued with others, & that therefore pride is as a chain vnto them, & cruelty couereth them as a garment, and their eyes stand out for fumes, and they haue more then their heart can wish &c. Yet neither let this dismay the godly, nor be taken to be any sound ground of comfort for the other. Indeepe it appeares, that euen the very godly haue sometimes beene offended & troubled hereat, insomuch that Iob himselfe *Cap. 21. vers. 6.* and David *Psal. 73. vers. 2. and 3.* yea euen Ieremie *Cap. 12. vers. 2. and 3.* and Habacuk an other Prophet of the Lord, *Cap. 1. vers. 13. and 14.* doe most plainly confesse as much, by themselves. Notwithstanding certaine it is, that Dauids rule is very sound & good in this case, and of all the godly to be followed, which is, that they should not fret themselves because of the wicked, nor for him that prospereth in his way, and bringeth his enterprises to passe, *Psal. 37. vers. 1. & 7.* For let both the godly, the better to preserve them from bringing any whit discouraged herewith, & the other, the easier to slay them, from triumphing hereby vnderstand,

that though inuerde it be found true by experience,  
 through the corrupt and blind nature of men; be-  
 cause sentence against an euell woorkes is not ex-  
 ecuted speedily; that therefore the hartes of the  
 children of men in them are set vpon euell, *Eccle.*  
*8. vers. 1* in so much, that the vngodly, finding that  
 God lets them some times alone: therefore, as God  
 complaines *Psa. 50. vers. 21.* are euen ready to thinke;  
 that he is like them, that yet all such shall most cer-  
 tainely finde in the end, that if they thus despise the  
 long suffering of God, which shoulde prouoke  
 them to repentance, that they doe but heape vp  
 vengeance against the day of vengeance. *Ro. 2. 4.*  
*& 5.* For it followeth in the same place of *Ecclesi-*  
*astes* last cited, immediately: though a sinner doe evil  
 an hundred times and God prolongeth his daies,  
 that yet he knew, that it should be well with them  
 that feare the Lord, and do reuerence before him  
 but it shall not be well to the wicked, neither shall  
 he prolong his daies: he shall be like a shadow, be-  
 cause he feareth not before God, *vers. 12. & 13.*  
 And likewise in the 50 *Psalme*, to answer that  
 wicked and blasphemous thought of the vngodlie, it  
 presently followeth, as spoken by God himselfe, but  
 I will reprove thee, and set thy sinnes in order be-  
 fore thee: whereuppon most notably and vehement-  
 ly, the Lord also further breaketh out into this ex-  
 hortation; Oh consider this yee that forget God,  
 least I teare you in pieces, and there be none that

can deliuer you. Yea euen Job himſelf after that a while he had troubled himſelfe, with musing vpon the proſperity of the wicked, he could ſay, that in the ende, the Lord would deuide their times in his wrath, and that they ſhould be as ſtubble before the winde, and as chaffe that the ſtorme carrieth away, and that God would lay vp the ſorrow of the father for his children, & when he rewardeth him, he ſhould ſee it. *verſ. 17. 18. & 19. &c.* And David alſo; how much ſooner he was troubled before, at, and with, the proſperity of the wicked, yet when once hee went into the ſanctuarie of God, then he confeſſeth he vnderſtoode their ende, & that God had ſet them in ſlippery places, and did caſt them downe into deſolation, and that they were ſuddenly deſtroied, periſhed, & horribly conſumed *Pſa. 73. ver. 13. &c.* And the like might be noted of Ieremie and Habacuk, who notwithstanding their reaſoning with god about his ſuffering the wicked to proſper, in the places before quoted, yet through that cloud & miſt, plainly ſhew, in the verie ſame places that they ſaw & knew, hee was righteous, had pure eyes & could not ſee and behold wickednes, thereby giuing ſuch to vnderſtand, that howſoener it were to be ſo for a time, that yet in the end, the Lord would pay the hoine. Notably therefore is it to this end, that is written in the 5 Chapter of the book of Wiſdom, where the wicked are brought in, bewailing their folly, for iudging ſo badly, as they had, of the liues & deathes



deathes of the righteous, and bewayling the vanity  
and impiety of their own, when they had once found  
all their pompe and pleasure to bee, but as a sha-  
dow, a post, or as the flying of a bird, or arrowe in  
the aire, or sayling of a ship in the sea, which sod-  
denly are past and gon, & leaue no tract behinde  
them, & when they had learned by experience that  
al the hope of such, (which is most fearful) is but as  
dust, some, & smoke, which most easely is scattered  
& carried away w<sup>th</sup> the winde & tēpest. Cause therfore  
without al questiō haue y<sup>e</sup> very wicked, in the seeing  
the Lord take away, & deal w<sup>th</sup> the best mē as he doth,  
to trēble & quake before him, in y<sup>e</sup> remēbrāce of their  
own sins, & so to take to hart, their death: & so was  
this a sufficient cause, to mooue Iſaiah, to complaine,  
and to take it as an argument, of most dangerous se-  
curity, that he could finde none of them, that woulde  
thus doe. So therfore we are to account it, if all this  
not withstanding, we finde it in this respect no bet-  
ter amongst vs, a certaine signe of the like, & therfore  
to threaten vs, as it did thē, some further iudgment.

*¶* The second particular prooſe of the security, that  
he cōplaines of in the people of his time, comes now  
to be cōsidered of, which he expresseth, saying, mer-  
ci-ful men are taken away, & no man vnderstandeth  
that the righteous is taken away, from the euell to  
come: word for word in the original it is thus, from  
the faces of euell, but the sense doubtlesse is, as our  
interpreter hath reposed it, and very well will the  
Hebrew

Hebrew phrase, & the vse therfore in other places of the scripture bear in. And certainly, by this euill; that he speaks of, he vnderstands p very euill, that shoulde come vpon this kingdome, by the inuasion of the Babylonian. And yet I am not ignorant that some translate it, frō amongst the wicked, & therfore according to that translation, Enoch is alleadged as an example, because, as we read of his taking hēce by God, when he was but 365 years old, wheras some liued then, aboue 900, *Ge. 5. v. 24.* so it is saide, in the 4 of *Wis. v. 10. &c.* He pleased God, & was beloued of him, so as, where he liued amongst sinners he translated him, & he was taken away; lest wickednesse should alter his vnderstanding, or deceit beguile his minde. But though it may be, that God sometimes hath p end, in the taking of some of his children hēce; yet I cannot see, but that both, the circumstances of the place, and the very wordes of the text, lead vs rather to the other sence here, then to this. Wherefore so vnderstanding it, therby it is cleare, that the Prophet plainely vnderstoode, that the taking away so many mercifull and righteous men, as hee saw then were taken hence in deede: was a most plaine describing, of a great iudgement; yea of such a one, as for the greatnesse and terriblenesse thereof, was worthe not only to haue one face, but faces attributed vnto it: to be fast comming vpon that kingdome, whome the Lorde, bereaued of so worthe men, And that none coulde or woulde conceiue thus

much, he takes it to be an other speciall and particular prooffe, of great senselesnes & security in that people, and therefore worthy to be complained on: wherefore where the like is found, there is the like collection to be made thereof, & it is by the Lords faithfull seruants, to be reproued, and complained of. Wherefore the better, either to preserve vs, or to cure vs of this fault, let vs hereby learne this lesson, when wee see the Lord, gleaning and gathering hence to himselfe, many worthy men from amongst vs, he would otherwise overflowing with great sin and impiety, that then, the Lord threaten vs, some very great iudgement or punishment, and therefore let it be, as a trumpet, blown in our eares from heauē, to awake vs out of security, in sin and vngodlines, that so, if it be possible, we may escape the same. And if this will not serue, to teach vs this lesson, and to make vs take it out. consider we but thus much further, that the Lord hath giuen vs verie many most notable prooffes, and examples, of the soundnesse of the ground of this lesson: For no sooner had God gathered to himselfe, Abraham, Isaac, and Iacob, and the very childe of Iacob, Ioseph and the rest, but as we read Exodus the first, there rose vp a new king in Aegypt that knew not Ioseph, that began monstrously to tyrannize ouer their posterity, in which miserie, they continued euer after, for many yeares, as long as they continued in that countrey. And it was not long after, that God had taken hence, good  
and

and godly king Iosiah, for that this very euill here threatened, began to come vpon his kingdome, for (as some account) the 4. yeare after his death, Nebuchadnezzar the great sent by his father, besiged Ierusalem, and tooke Iehoiakim captiue, & caried him and others with him captiue into Babylon 1. Cr. ca. 35. & cap. 36. And before the last destruction of Ierusalem, and the vtter subuersion therof, by the Romans, the lord, as it appears in the Ecclesiastical storie had gathered vnto himselfe, al his Apostles, saue Iohn. And Possidonius writes, in the life of S. Augustine, that his city Hippo being besiged, & hauing bin, by the Vndals, Goths, & Hunnes, some 3. or 4. months: some ten months before it was take, burnt & consumed, & the people therof most cruelly vsed, that the Lord took him thence in peace, by the means of an ague, which they tooke as a fearefull signe, of that, which followed, because, as he writeth, the day that he fell sicke, he made this praier vnto God, either to remoue the siege, or to giue the people habilitie to beare it out, or to take him thence in peace to himselfe, before it should be taken, Cap. 28. & 29.

¶ Wea yet to presse this lesson a little further, if in such bad and dangerous times, the Lord alwaies go not so far, as quite to take his out of this life, but onely in some other sort, call and seuerer them out from the wicked, it portends, that some feareful euill is hastening apace vpon them. For when God hath once

shut vp Noe and his familie in the Arke, it was not long ere the flood came and destroyed the whole world beside *Gen. 7.* and againe we read *Gen. 19.* that the angels had no sooner got Lot and his, out of Sodom, but it was destroyed from heaven with fire and brimstone. And it is not apparent, that God no sooner had seuered vnder the conduct of Moyse and Aaron, his people of Israell frō the Egyptians, that rather then an euill should not come vpon them, they ran vpō it, & so were most fearefully swallowed vp of the red sea, in following after that people *Exod. 14.* whereas of the cōtrary we see, howsoeuer y<sup>e</sup> sins of the old world grieued god much in the meane time, that yet all y<sup>e</sup> while, y<sup>e</sup> is, for the space of an 100, & 20. yeares, that Noe by preaching and the Arke making, was calling them to repentance, and so amongst thē, the windows of heauen were fast shut, & the flood could not breake in vpon the world of the vngodly *Gen. 6. 1. Pet. 4. 20.* And we read that God told Abraham, y<sup>e</sup> if there had bin but 10. righteous in Sodom, though the cry of their outrageous sins had pierced the heauē, that yet for those 10. sake he would haue spared the city *Gen. 18. ver. 32.* yet we read in the next Chapter, Zoar was saued for Lot his sake, & he was willed to hasten thither for the Lord could do nothing to destroy the rest, before he was got safe thither, *ver. 21. 22.* Wea y<sup>e</sup> is yet most of al to be noted, touching the preuention, of the particular iudgement here threathned, Ieremie, that  
prophe-



prophesied in Iosiahstime, is wild to runne vp and  
 down Hierusalem and to seeke & enquire to and  
 fro in the open streets thereof, to find out a man that  
 executed iudgmēt & sought the truth & he is told,  
 by the Lord, that such an one found there, he would  
 spare it, *Cap. 5. vers. 1.* And indeede *Act 27.* we finde  
 that 275. soules that were in a ship with Paul, in a  
 most dangerous tempest, escaped all safe to lande  
 from the danger of shipwracke, for Pauls sake that  
 was in their company, *ver. 24. & 44.* O if the vngod-  
 ly and wicked that here hate the godly, because, their  
 waies and thoughts are so contrary to theirs, & as it  
 were made to reprove theirs, as it is well noted wil  
 doime the 2. *vers. 14. & 15.* etc. had but grace to consi-  
 der and to remember these thinges. For then doubte-  
 les, not onely hereby would they take occasion, to be  
 more thankfull vnto them, for all the good they en-  
 ioy whiles they liue with them, but also to accoune  
 them to the pillars that keep vp from them the heauy  
 iudgements of God that otherwise would fall vpon  
 the, & crush them to fitters, that when they were gon  
 once, and taken from them, they could not but there-  
 with as with a milstone be beaten to dust and ashes.  
 For how can or may, any such one, once imagine, God  
 being as he is, at such detestation with all sinne, and  
 knowing euen the most secretest alwaies as he doth,  
 and beeing most able to punish it as hee list, that  
 they in such sinnes as they securely committe,  
 coulde escape his hande one houre, if it were not  
 more

more for the regard and sakes of such, then for their  
owne.

And yet I haue not thus noted this, that the wicked should take any encouragement to continue in security in this sinne, as long as bee can see any godly men alive in the countrey where he dwels: For they may goe on so long, and so far prouoke the wrath of the Lord against them, and the whole land for their sakes, in despysing all ordinary meanes, both sweet and sharpe, that the Lord sends them to draw them to repentance by, as that the Lord may say vnto such as he bid afterwards by Ieremie in his 15. Chapter. *vers. 1.* though Moyses and Samuel stood before me, yet my affection could not bee towards this people &c. And after that againe by Ezechiel, *Cap. 14. vers. 14.* Though these three men, Noe, Daniel, and Iob, were amongst them, they should deliuer but their owne soules by their righteousnes, saith the Lord God. And this his people to their smart, found most true by experience, for though they hadde as it is most cleare by the stories of those times, and the writings of the Prophets Ieremy and Ezechiel, not onely them two, and Baruch, & sundry other very godly and vertuous men, when this euill began first to breake in vpon them, yet all these could not stay the Lord from executing his fierce wrath vpon the, as you may see *Ier. 39.* & in the last of the Kings, & Chronicles. And Ezechiel gaue them the reason, why it could be no other wise, saying, *Cap. 24. vers. 13. 14.*  
Thou

Thou remainest in thy filthinesse and wickednes:  
because I would haue purged thee and thou wast  
not purged; thou shalt not be purged from thy  
filthines till I haue caused my wrath; to light vpon  
thee I the Lord haue spoken it: it shall come  
to passe, and I will doe it, I will not goe backe; nei-  
ther will I spare, neither will I repent. According  
to thy waies; and according to thy workes shall  
they iudge thee, saith the Lord. Wee might well  
then say, that the Lord would haue purged them; and  
that they would not be purged. For what shoulde  
the Lord haue doneto his vineyard, which was  
that kingdome of theirs, that he had not done? as  
this our Prophet Iaiab, most notably sheweth them.  
*Cap. 5. vers. 18.* He had bestowed vpon them his  
holly word, and laue, he ceased not early nor late;  
nor not when the iudgement was in sight, to raise vp  
vnto them, most faithfull Prophets to tell them of  
their sin, and to teach them how to prevent sinnes  
iudgements, by true repentance: he gaue them very  
many good kings, and namely Iosiah, euen a little be-  
fore the appointed time for this euell, who was infe-  
rior to none that was before him, to purge the  
Church of all corruptions, and sometimes he thought  
to awaken them by forein wars, as in Asahis time;  
in Iehosaphats and Ezechias his raigne, and some-  
time by dearth and famine, and sometime by the pe-  
silence, and notably by the iudgement executed vpon  
their neighbour kingdome of Samaria: and yet  
neither

neither any of these, nor all these together, nor any other good meanes, could cause them to shake of their senseles security in sin: & therefore what should the Lord doe else, but giue the ouer, as he had threatened into the handes of that fierce, cruell, and merciles nation, of the Babilonians?

Now (welbeloued) you know the proouerbe, happy is he whom other mens harmie may make to be-ware, and we know and are taught *Rom. 13. ver. 4.* that whatsoeuer thinges are written afore time are written for our learning: and therefore I assure you, we haue neede to take these thinges to heart, and to learne in time to mourne for our sinnes, and both to feelee the present iudgement of God vpon vs already, in that of late we haue lost by death, so many worthy menne as wee haue, and to feare and tremble at that which this farther doth threaten vs. That meanes hath the Lord omitted to bring vs to true repentance, that hee euer blest to that people? Is not the light of his word shining now amongst vs vnder the new testament, worthily in respect of the more lightfomenes thereof, vsually by Paul compared to the daie light, when as theirs in comparision thereof, is called the night which is now past: and haue not we as many faithfull and painfull ministers, thereby laboring to direct vs a right as euer they had? and hath not the Lord bestowed now of late sundry princes, especially her Majesty, whom now we enioy (and I praise God long may,

may) vppon vs, very carefull to purge both the Church of corruptions, and the common weale of disorders: And to goe on to the rest, we cannot haue forgotten, but that by drought, dearth, and silence, we haue beene and yet are by the last, as earnestly summoned to repentance, as euer they weres; and without warres we haue not quite bene: the Lord hath caused the earth, about some foureteen yeare agoe fearefully to tremble and shake vnder vs, and now againe the satterday after this Noble Loyde Grepe left this life, sure I am in many places of this shire and somewhere else, it shooke as sensibly and terribly as before. And as for our neighbour countries rounde about vs, wee knowe and in some sorte feele, that the heauie hand of **GOD** hath lien soe vppon some of them a great while. And wee haue founde, that such hath beene the cankred malice of the cursed sea of Rome, and of the confederates thereof against vs that a long time, by all treacherous deuises that they could inuent, they haue sought to set vs together by the eares amongst our selues, and to quench they care not howe, the light of our Israell, that is, to bereaue our dread and gracious Queene of her life. Finally as yet I hope, it is fresh in most of our memories, howe when these enemies of ours saw, that by their secret practises, they coulde noe way preuaile, the Lordes name for euer bee blessed for it: then they brake out into open hostilitie, first  
in



in Ireland, and sent in conning with a hudge and mighty naup, which they counted, & therefoze cald, inuincible, with a ful purpose to inuade our land, and to satisfie their bloudthirsty mindes hypon vs. In deepe we must needes confesse, to the glory of God, that by the valiant worthy and faithfull service of this honourable Lord, whose body now lies here before vs, & by gods blessing thereupon, their courage in Ireland was so puld downe, and their combs cut, that neuer since any moze of them haue had any hart, to giue any like attempt there againe: and as for their naup, the Lord of heauen, led it such a procession about our country, that most, both of the shippes and men, he hath scattered and confounded in the bottom of the sea. Yet we may be sure his malice that set them thus on worke against vs, is not so adured, but that when strength is recovered, and succor oppositely espied, we shall tast of it, if they can. Wherefoze if all this notwithstanding we will still continue secure, and careles in sinne and ungodlines: with the Jewes, and so ioine with them in the cause: to provoke God in his wrath to bring a further euill vpon vs, what reason is there but that we shall, we cannot tell how soone, tast as deeply of the same, some one way or other. He is the same God now that hee was then, and he can punish sin as well in vs as in them, and there is no reason in the world but that we should thinke, if we be iunpe with them in sin, wee shall be made iust and iunpe with them in the punishment  
for

In the name of God therefore, let vs  
 take heed, that thus hearing Gods curses denoun-  
 ced against vs for our finnes; that wee blesse  
 not our folies in our hearts, saying, wee shall finde  
 peace, although we walke on ill according to the  
 stubbertnesse of our hearts, so adding drunkennes  
 to thieft, as to please God by Moyses to speake to  
 his people of Israell in that time, Deu. 29. ver. 19.  
 For if wee should doe so, in the wordes there im-  
 mediatly following the Lorde telleth vs what we  
 shall surely trust vnto, namely; that he will not be  
 mercifull to any such, but his wrath and iudgement  
 shall smoke against such, and euery curse written  
 in the booke of the lawe shall light vppon them,  
 and hee will put out their name from vnder hea-  
 uen. Therefore to conclude this part, let euerie  
 of vs learne to doe as Ieremi hath counseled vs,  
 Lam. 3. vers. 40. that is, search and trye our waies  
 and turne vnto the Lorde, lifting vp our hands  
 and heartes vnto him in the heauens, for mercy to  
 vs and our Lande, for as he saith in the twen-ty two  
 verse of that Chapter, our manifold and great sinnes  
 considered, so we haue cause, to say also; it is the  
 Lordes mercies that we bee not consumed. And  
 further, let Ezechiel teach vs this one lesson more,  
 that not onely wee our selues, euerie one of vs  
 our particular sinnes must turne to God, from  
 all our finnes; but that wee must cause others to  
 turne to God, for he will not once promise vs that

iniquitie shall nor be our destruction Cap. 18, vers.  
 30. For every man is bound to do what lyeth in him,  
 to pray on those that any way by his vocation in  
 Church, or common weal, he hath a charge of. And  
 (but that I hasten to the consolation) I shoulde here  
 teach you, that this conuersion of ours to God,  
 must bee speedy without procrastination, constant  
 without interruption, harty without dissimulation,  
 vniuersal without exception, humble without ostenta-  
 tion, and yet faithfull without all distrust, or doub-  
 ting. For thus hath the word taught it ought to be, if  
 we would haue it to be acceptable before the Lord,  
 to put of his iudgements from vs, that otherwise by  
 our sinnes we haue deserued. But let thus much suf-  
 fise touching the Prophets complaint, and the vse,  
 that wee are to make of it: and now let vs proceede  
 to the comfozte or consolation that hee giues in these  
 wordes of his.

Wherin, as I haue said, we are to consider whom  
 he comfoztes, and therefore how he describes them, &  
 then how he comfozts them, and therefore what the  
 comfozts be that he sets down for such. He describes  
 them in general, to be every one that walketh before  
 God; in the latter verse, and in the former more par-  
 ticularly to be righteous or mercifull men. Of these  
 thinges therefore now orderly as they are preposed  
 let vs consider. By walking by an vsuall Meta-  
 phoze in the Scriptures we are to vnderstande li-  
 uing, and hauing our conuersation, in which sence;  
 saith

saith God to Abraham Gen. 17. wa. i. walke before  
 mee, and be thou upright; that is, live and have thy  
 conversation. And 1. Cor. 9. by a like metaphor,  
 the life of a Christian is compared, to the running  
 of a race, the consideration of which metaphors,  
 away and ought, to teach vs, that as it is our duty,  
 according to Christs counsaill, Luk. 13. 24. to strue  
 to get into this way, wherein wee must walke, and  
 run, and that bestime, because it is written, Eccl. 1. 2.  
 yet for all remember thy creator in the daies of thy  
 youth, whiles the evil daies comes not, nor the  
 yeares approach, wherein thou shalt say, I have  
 no pleasure in them, so likewise, when wee are got  
 in, that wee maie neither stande still nor goe backe,  
 but that we are to walke, and runne right forward  
 taking heede, that neither we run round about, nor  
 know of this side nor of that. And therefore we have  
 a rule given vs. Heb. 12. vers. 1. 3. to make straighe  
 steps vnto our feete, and there also we are warned,  
 to take heede of al halting in this way, lest so we be  
 turned out of the way. This therefore sh we walke, or  
 to runne this race, importes; that therein there is  
 some difficultie, and that there hath bene her good  
 paynes taken therabout. Whereupon the Apostle  
 Paul, in the foresaide place to the Cor. 9. having  
 said, so run that ye may obtaine it, to provoke vs not  
 to thinke so much, though for to do, cost vs soine paines,  
 be fitt to say, that they that strue for masteries,  
 though they do it to obtain a corruptible crowne.

per abstayne from all chinges that might hin-  
 der them, and then hee layes before vs to the same  
 ende his owne example, becom that hee, the better  
 to runne this race, bett downe his own bodie, and  
 brought it into subiection, *verse. 25. 27.* And Ho-  
 lmes, 12 *verse. 1.* most plainely hee calles vpon  
 vs, to cast awaye euery chinge, that presseth  
 downe, and the sinne that hangeth so fast on, and  
 so then saith, let vs runne with patience the race  
 that is set before vs. &c. Therefore the difficultie  
 hereof considered, we had need euery one, to runne  
 vnto God for helpe in this case, saying, with Dauid,  
 Oh that my wayes were directed to keepe thy sta-  
 tutes, teach me O Lorde the way of thy statutes,  
 direct mee in the path of thy commandementes,  
*Psal. 119. verse. 5. 33. 35.* And thus we haue  
 31. I haue touching this our walking, seeing it must  
 bee as I haue saide, or else it is not that, that heere  
 the Prophet requires, in those whome hee would  
 comforte, sure wee maye bee, that there is pre-  
 scrib'd vs by G. D. D. (who would haue vs to walke  
 before him, that is to say, that he may take pleasure and  
 helpe in our walking) some perfect rule, from  
 which wee maye not swaie, either to the right  
 hande or left, and this surely is his owne reuolued  
 will and worde. For that is an ancient rule of Gods  
 seruantes of his seruice, you shall put nothing vnto  
 the word which I commaunde you, neither  
 shall you take ought there from, as wee haue:



*Deuteronomie. 4. vers. 2.* and therefore saith he *Esay. 8.* To the Lawe and to the testimonies, if they speake not according to this woordes, it is because there is no light in them, *ver. 20.* And therfore euen kings, are commaunded by the lorde, to reade in the booke of the Lorde, all dayes of their life. *Deuteronomie. 17. 10.* And Iosua particularly, to meditate therein daye and night, that it might neuer depart out of his mouth, that he might obserue and doe according to all thinges written therein, neuer turning from the rule thereof, either to the right hande or lesse: *Iosua the first vers. 7. and 8.* And wee may bee sure God is, at the same point still, and euer will bee, and therefore both *Isaiah, the 29. vers. 13.* and *Matthew. 23. vers. 3.* as Christ hath alle adged it, wee may see, that both in the old testament, and newe, God hath counted them but vaine worshippers, howe neare so euer they drawe vnto him in woordes, whose feare is taught by the preceptes of menne, teaching for doctrine mens preceptes, all which kinde of worshipping or seruing of God, Paule condemneth vnder the name of will worhippe, or voluntarie religion, though otherwise it carrie neuer such shew of stumblencesse of minde, and of not sparing the body, as you may reade *Colos. 2. vers. 23.* very well therefore hath David taught vs, first, that a younge man may redresse his wile in taking heede thereto according to Gods word, and after, that his worde

was a light vnto his path and a lanterne vnto his  
 feet: *Psal. 119. ver. 9. & 10.* Therupon afterward  
 in the same *Psalme ver. 133.* he makes this prayer  
 vnto God, saying, order my steps O Lord, accor-  
 ding to thy word, & so no iniquity, shall haue do-  
 minion ouer me. I say therfore vnto you to S. Peter,  
 as new borne babes, if so be you haue tasted howe  
 bountifull the Lord is, desire that milk, that is that  
 instruction, to direct you in this walke, that is *word*  
 that is, that commeth from the word, or is according  
 to y<sup>e</sup> word, for that wil Peter onely warrant you to  
 be *sound*, y<sup>e</sup> is without deceit, sound, & good, *1. ep. 2. 2.*  
 And marke, that y<sup>e</sup> same S. Peter, tels the Christians  
 in his time, that they were by Christ redeemed fro  
 the vaine conuersation, receiued by the traditions  
 of the fathers, *1. ep. Cap. 1. 18.* For thereby you maye  
 perceiue, that walking, or conuersation may be vaine  
 that hath for the warrant of it, both fathers and their  
 traditions; for can none that hath growd from y<sup>e</sup> word  
 of the Lord. But then may some say, where is this  
 word of God to be found, that al this while you com-  
 mend vnto vs, to be the onely sound and safe rule to  
 walke by? To this I answer, this treasure & pearle  
 is onely to be found in the field of the Canonickall  
 scriptures of the old and new testament, and therfore  
 no where else to be sought for. And therfore, as it  
 may be obserued, throughout al the newe testament,  
 Christ and his Apostles. whither they were to con-  
 firm truth, to confute error, or to exhort to godlines;

to behoofe from the contrary, will fetch their  
 sight and ground, from the ancient scriptures. And  
 Paule speaking onely of the scriptures, which were  
 written when Timothie was a child, *2. Timothie.*  
*3. verse. 15.* saith, that they were hable to make  
 him wise to saluation, and after addeth, not onely  
 that the whole scripture is given by inspiration  
 of God, and is profitable to teach, to improve,  
 to correct, and to instruct in righteousnesse, but  
 also so farre, as that euen thereby the man of God  
 may bee absolute, beeing made perfecte vnto all  
 good woorkes. And it is euident by Chrestes say-  
 ing *Iohn. 5.* vnto the Jewes, search the scriptures;  
 for in them yee thinke to haue eternall life, *verse.*  
*39.* that this was the common opinion of the Jewes  
 of them, that they were sufficient to direct them to  
 saluation. Howe can we then thinke, but that nowe  
 much moze, the whole newe Testamente beeing  
 ioyned vnto the former, contayning as it doeth  
 both a most lightesome exposition of the former,  
 and also consummating the same; wee haue cause to  
 be acount of them? Sure I am, whatsoener our  
 late Romanistes thinke, and write to the contrary;  
 because if this principle bee once receaued, they  
 knowe well enough, their opinions wherein wee  
 stande against them, can no longer haue any coun-  
 teruaunce; wee haue a number of vs most plentiful-  
 ly in print shewed them & the whole Church, that  
 this was the opinion of all the Churches of Christ;

any of all the learned fathers therein for 600. years  
 after Christ at least. Iudge then, if we would  
 have them to bee, and proue thus vnto vs, wee must  
 search them, as Christ hath commaunded John 5.  
 and we haue need meditate therein day and night, as  
 we haue heard Iosua, for all the great busines that  
 other wise he had, commaunded to doe, and as we read  
 it set downe for a property of euery man that would  
 be blessed, *Psal. 1. 2.* And no other good meanes of  
 hearing them opened vnto vs, by preasing, or any  
 way else, that we can come by, must bee neglected,  
 but carefully and religiously vsed, and with all other  
 means, hartty and often prayers vnto God in all hu-  
 mility must be made, that it would please God, so by  
 his spirit, the author thereof, to inlighten our darke  
 harts, that we may vnderstand them aright. For  
 this is to search for wisdom, that lies hid therein,  
 as for silver, and to search for it as for treasures, and  
 to watch dayly at her gates, and to giue attendace  
 at the posts of her dories, as we are commaunded to  
 doe, *pro. 2. 4. 8. 33.* and thus doing, if withall wee  
 forget not with Dauid still to crie vnto God, open  
 my eyes that I may see the wonders of thy Lawe,  
*Psal. 119. vers. 18.* so calling after knowledge and  
 crying after vnderstanding, as we are taught *pro. 2.  
 vers. 3.* then, and not else, we are there promised, that  
 we shal vnderstand the feare of the Lord, & finde  
 the knowledge of God, to direct vs aright in al our  
 waies before the Lord, *vers. 5. 52.* Most fearefull  
 are

are the examples that we haue in these scriptures, of Gods wrath breaking out against such, as haue not in the seruice that they haue tendered him, first carefully set this rule before their eyes: yea though otherwise they seemed to haue neuer so deuout and good meanings therein. To this ende, to let passe the infinite examples of grosse idolaters, vpon whom, in most fierce manner, his wrath hath broken out, to the utter destruction of them, & their countreies, as here in often is recorded: who yet often would seeme, so feruent in seruing of God, after their fashion, that they would spare no cost, no not to sacrifice their own sonnes in the fire, let vs but consider of threes or foure, that fell out amongst Gods owne people. Doe we not read *Leuit 10.* that Nadab & Abihu offered incense with their censors, vpon strange fire, which the Lord had not commaunded them, and that therefore a fire went out before the Lord and deuoured them, so that they died before him? *vers.*

*1. 2.* And what other cause was there, that the Lord smote of the men of Beth-shemesh, 5070 men, but that of a fond affection, and blind deuotion, as it should seeme, for ioy that it was come home, from the Philistines, and to see whether all were safe therein, they looked into the Arke, contrary to the rule of the word *Numb. 4.* giuen in that behalfe. Notable likewise in shewe, was the occasion and intent, that Saul had, both in his offering burnt offering, in the absence of Samuel 1. *Sa. 13. vers. 11. &* in his & peoples



sparing the life of Agag, and some of his cattel *2 Sam. 15. 20.* 15. but yet, because in both these, he walked without direction and warrant from the word of the Lord, in both those places immediately vpon his answer, we read, that he was told, he had done foolishly, & that the Lord was so angry with him therefore, that he should leese his kingdome. But that which we read touching Dauids bringing home of the Arke *2 Sam. 6. 7. 1 Chron. 13.* and also *15.* he being the man he was, in my opinion, giues vs (how godly and wise soeuer we take our selues to be) most excellent warning to take heed how holy and good soeuer our intents be, yet in our walking before God, not to tread a step, without light and warrant from his word. For there it appeares, that the first time y he went about it, he consulted not with this word which would haue told him, that it should haue beene brought home only on Leuites shoulders *Numb. 4.* & therefore to his great discomfort, it fel out, that he seeking to bring it the home, vpon a new cart, that Vzzah putting but his hand to hold it, because the oxen did shake it, though of neuer so good an intent also, yet lacking warrant therefore from hence, as Dauid did for the whole maner of his actio; he was strokē by the lord with sodein death. *1 Chron. 15. 10.* But the second time when he had learned to bring it home aright, he prospered in his enterprise, & brought it home with great joy and triumph, as it appeares, *1 Chron. 15.* In what case then, be all those that glory in nothing more, than when

When they walke either directly contrary, or quite beside y<sup>e</sup> direction of this word? Surely we must needs both say & thinke, that the further they either run or walke, the more they are out of the way. And yet this is not only the walking of Turks & Barbarians, but the common walking, wherein they most glorie, that are of the superstitious synagoge of Rome (as if I might stande vpon that point, I could most easily shewe,) and therefore their glory in the end, will be their shame.

But to go on, in that the Prophet here describes, the whom he would comfort, not by bare walking, but by walking before him, by that him, vnderstanding euen God himself, forasmuch as it is euident, that by that kind of phrase, before him, it is still the fashion of the scriptures, when they speake of that which either is, or should be in Gods children, to vnderstand that they walk, or should, without all hypocrisy: we are to learne, that it is not inough to walke so before men, that they can spy no fault in our walking, (for so far came the hypocrite *Mat. 22.* in his walking, coming vnto, and sitting at, the marriage feast, for vntill the maister of the feast came, he was not found of any of the guests to haue lackt his wedding garment, as it there appears:) but we must haue a care, if we would be of the number that he talkes of, to be anwerable within, euen in the secret of our owne hearts, to the outward good shew we make. For wee know that his eyes are so bright, & piercing, that he looks euē through

through our hartes, and reines, & that nothing can be hid from his sight. *Psalm. 44. 21. & Job. 42. 2.*

And to walke thus before God, two legges and feete are necessary, for there is no walking with one; and vnles also both be sound, it is rather like to proue a halting, then any walking: the right leg and foote, is sound religion, and a liuely and true faith grounded thereupon: the left, is a holy life and true repentance, in the continual prattise wheteof, it consisteth. Both these must go together, for where either of the is seuered from the other, there is nothing but hypocrisy or superstition. And therefore let a man be neuer so zealous and sincere a professor of the Gospell and sound religion, yet if we see him careless touching his life, we hold him to be but a carnal gospeller, and that this his knowledge & profession makes his life and person, the more abominable before God. So on the other side, let one be neuer so curious & careful of a good life, in so much that in that respect Christ might compare him to painted tombes, and cleane washen cuppes without, as he did the Pharisees, yet if their religion be vnsoind, as the Pharisee was, he will not sticke to cry out against them, wo be to you hypocrites, as he did against the scribes and Pharisees. *Mat. 23.* we say therefore to euery one, shew me thy faith by thy works, and I will shewe thee my faith by my works, *Iam. 2. 18.* For we hold to teach, that it is no liuely faith, but a shadowe of faith, where good works accompany it not, with  
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the same Apostle *1 Cor. 20*. But then we hold likewise, that loue which is the fulfilling of the lawe, & compasseth within the compasse of it, al good works, can neuer be, vntill first there be a lively faith, for it proceeds from a faith vnfeined, *1 Tim. 1. ver. 5*. But this faith is, that, whereby in Christ Iesus, we are surely, and fully, soly & wholly, iustified, for hee is the author and finisher of our faith, *Heb. 12. ver. 2*. and there is no other name vnder heauen whereby cometh saluatio but his, *Act. 4. ver. 12*. & the other scripture tother holp vles, as namely, to make our light so shine before men that they seeing the may glorify our father which is in heauen, as Christ hath taught *Mat. 5. ver. 16*. & to make vs, known to be his disciples, *Mat. 13. 33* and as Peter hath taught vs, to certify vs of our election and calling, *2 Epistle. 1. ver. 10*.

To conclude therefore this generall description of the Prophet, of those whom he would comfort, let vs marke, that euery one that thus walketh before God, he meanes to comfort: for he saith, euery one that walketh before him, as our interpreter hath rendered it: but the without marke, that yet he meanes, to comfort none but such, as nothing, but being, and being thus walking. For it is not enough in this case to begin well and to go on, for a time, vntill we perseuereth thus the more. For he that pases his time in the plow, & looks backe, it is of no use for the blingdome of his eyes, *Mat. 23. 23* and the promises cannot shew, he that endureth to the end, he shall be saved.

*Mat. 10. vers. 22.* be faithfull vnto the ende, and I  
 will giue thee the crown of life. *Rev. 2. 10.* And there-  
 fore S. Paul Philip, 3. is a most notable example vnto  
 vs, in this: who though then, he had well nigh run his  
 race, and had out run very many, yet, that he might  
 attaine happily vnto the end thereof, he protests, that  
 he forgot that which he had left behinde him, and  
 endeouored himself, to that which was before, &  
 followed hard to the marke, that so hee might at-  
 taine the price of the high calling of God in  
 Christ Iesus, vsing a word that shewes, y<sup>t</sup> still the new-  
 er he came to the race end, the more he bowed &  
 enforced himselfe forward, and so he wisheth as  
 many as be perfect, to be minded. *1 Cor. 9. 24.* For  
 as we read *Psal. 92. 13. 14.* such as be planted in the  
 house of God, they shall flourish in the courtes of  
 God, and such shall bring forth fruit in their age, &  
 euen then, be fat & flourishing. The Prophet there-  
 fore, to teach vs thus much, vses this word, y<sup>t</sup> is tra-  
 nslated walketh, in such a tense of time, in his owne  
 language, as wherby it is wel known to the skillfull  
 in that tongue, he noteth a continuance of their so wal-  
 king, euen vnto the time, when God tooke the hence.  
 Let vs therefore study every one of vs, to approue  
 our selues thus qualified whiles we are in strength  
 and liuing, that we may be found thus walking, sick,  
 weak, and dying. For it is a common proverb, qual-  
 ius vita, finis ita, such life, such end, or death. And there-  
 is small likelihood (sure I am, it is not to be presumed)



that he that hath not begun thus to walk before  
 he come to his death, then will there begin, a thirde be  
 found such a one. For who is so simple, but he may  
 easily conceiue, that it is most likely, that he that for-  
 getteth both God & himselfe, lyuing, shal be despised  
 of God dying. We dare not, nor may not say, y vera  
 & seria poenitentia can be sera, that is, that true re-  
 pentance and earnestness can be too late: but yet I can  
 tell you, that sera poenitentia, late repentance, may be  
 suspected often; whiche it will proue seria & vera,  
 earnest and true. And therefore the safest course is,  
 whiles we haue wit and vnderstanding, and whiles  
 we haue strength and vse of our senses, which often-  
 times faile vs in extremity of sicknes, to labour to be  
 such, as here he describes.

Thus now in generall, we haue heard howe the  
 Prophet serueth forth them, for whom he hath comforted  
 none to tell vs of, both liuing & dead: let vs therefore  
 marke further, what in particular, he saith such. The  
 words that he bleth, to y end, are in the former verse,  
 and they are well rendred by our interpreters, righte-  
 ous & merciful men. The waies therefore of the Lord  
 in particular, that they, that would walke before him  
 aright, must walke in, are righteousnes or iustice, &  
 mercy and compassion. Iustice with mercy, and mer-  
 cy with iustice therefore, must go hand in hand toge-  
 ther: for iustice without mercy, will soone proue ex-  
 tremity, and mercy without iustice, will as quickly  
 proue but foolish pitty, that marres wayes & Cierie.

But when to shew the one, and to doe the other, (hee must be learned of iudgement, which is in deed; the right moderator, & director of both. where these 3. concur in one, their iustice shall be shewn in time and place, and so likewise mercy. All these in perfection are founde in God; and therefore saith Jeremy Cap. 31. 23. 24. let not the wise manne reioice in his wisdom, nor the strong man in his strength, nor the rich man in his riches, but let him that glorieth glorie in this, that he vnderstandeth and knoweth me, saith the Lorde, for I am the Lorde, that shew mercie, iudgement, and iustice, in the earth, for in these things, I delight. And surely we are like the children of such a father, to doe what wee canne, to bee like our heauenlie father heerein: for hee delightes not onely, to appoynt him selfe such an one, in all his doings; but that we also should be such. And therefore by Hosea Cap. 6. vs. 5. in the time of the olde testamente, when sacrifices were in the greatest and best estimation; he taught his people, that hee desired mercy, and not sacrifice; speaking so by comparison: which sentence, Christ willeth them to consider that seemed to bee offended at the mercy, hee shewed publicanes; Mathew. 9. 13. And to doe iustice and iudgement. (so topning the other two together) saith Salomon Proverb. 21. 3. it is more acceptable to the Lorde then sacrifices. And yet *Matt. Cap. 6. vs. 18.* most notably to commend these wordes vnto vs, saith, he hath shew

ed thee, O man, what the Lord requireth of thee, surelie to doe iustlie and to loue mercy, and to humble thy selfe to walke with thy God. Al which places layde together, doe teach vs three verie good lessons, concerning this matter. The first is, that he that hath any care to walke, as he ought before God, hee must haue an especiall care, amongst all other things, if not aboue all other things, to deale iustlie, and to shew mercy. He must therefore abhor all iniustice, as extortion and oppression, and all cruelty and merciles dealing: and think, how deuout, zealous, and religious soeuer he seeme to be, that yet al is huc baue, without these. And to this purpose it is worthely said of S. Iames, in my opinion, pure religion and vndefiled before God, is this, to visite the fatherles and widdowes in their aduersity (therein calling for mercy) & to keep himselfe vnspotted of the world, therein likewise calling for righteousness and iustice. *Cap. 1. vers. 27.*

The second lesson, is this, that they that would rightly shew both, that they loue iustice, and mercy: must learne to ioine iudgment withall. For though the want and lacke thereof, it was, that both Saul & Ahab, shewed mercy, when they should rather haue done iustice, the one vpon Agag the King of the Amalekites, *1 Sam 15.* and the other vpon Benhadad, the King of Aram, *1 Kings the 20.* and therefore the one for his labour was sharply reprimanded in the name of the Lord, by Samuell, and tolde that therefore his

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kingdome should be taken from him, & the other was met, & told likewise, by another Prophet of the Lord, that because he had let that Benadad escape with his life, whom he had appointed to death, & therefore deliuered into his hands, that therefore his life should go for his, & his people for his, as it appeares at large in the said places. For by this, who seeth not, & though this their dealing, caried a shewe of mercy, that yet in the sight of God, for that the malicious enemies of him and his people were saved alive, when they might haue bin kild, & so dispatcht from euer endangering of any his people after wards, and that to & iust terror of the rest, it was accounted no better then plaine cruelty. These examples therfore considered, if a noble & valiant Captaine, hauing commissiō vnder his Prince, to gouerne & to defend a cōtry, see & same enuaded by malicious forein enemies, guided & assisted therein by treacherous, & traiterous homeborne wretches, & the Lord hauing deliuered the vp into his hand, had he not need to take heede & for lack of sound iudgement, he shew not foolish pity vpon such, vpon whom iustice only indeed, is to be done? Who therefore can but commend this honorable Lord, both for his iudgmēt, iustice, & mercy for his dealing as he did in this very case, with the in the fort in Ireland: especially seeing (as I haue learned both of himselfe, & by & report of others & were there with him) neither any manner of promise that euer they could get of him, nor their own desert, could any way put the in any hope of

of any better the they found. And besides, seeing it is most certaine, that he neither had then, any shipping to send them away withall, nor might leave the there behinde him to shift for themselves, nor yet lead them away with him captiue, without apparant shew, not only of further danger to the whole country, but also of ineuitable perill to his own company, being the so few, and so weakned with long being abroad, & being also so meanly victualled as they were, only for themselves: & y<sup>e</sup> which is most of al, hauing to passe home so many 100. miles as they had, and most therof, most dangerously through the countries of their friends, and their own enemies, how could he in any wisdom or pollicy (vntles men would haue had him contrary to al nature & iudgment, for shewing foolish pity vpon such unworthy wretches, cruelly & childishly haue hazarded both all the cuntry, and his own company also, to a further perill then they as yet had been in) doe any otherwise then he did? And the Lord be praised for it, though he were in that cuntry but a short time, by experience we haue found, the Lord so blessed his iudgement, both in his doing iustice vpon them that deserved no other, & in shewing mercy towards the, to whom it was to be shewed indreed, that ever since we haue had greater quiet and peace there, then was of long time there before, or otherwise was likely we should there haue had yet.

The third lesson, that we haue in the places before quoted, touching iustice and mercy, to learne



kingdome should be taken from him, & the other was met, & told likewise, by an other Prophet of the Lord, that because he had let that Benadad escape with his life, whom he had appointed to death, & therefore deliuered into his hands, that therefore his life should go for his, & his people for his, as it appeares at large in the said places. For by this, who seeth not, & though this their dealing, caried a shewe of mercy, that yet in the sight of God, for that the malicious enemies of him and his people were saved a liue, when they might haue bin kild, & so dispatcht from euer endangering of any his people after wards, and that to & iust terror of the rest, it was accounted no better then plaine cruelty. These examples therefore considered, if a noble & valiant Captaine, hauing commissiō vnder his Prince, to gouerne & to defend a cōtry, see & same enuaded by malicious forein enemies, guided & assisted therein by treacherous, & traiterous home wretches, & the Lord hauing deliuered the by into his hand, had he not need to take heed & for lack of sound iudgement, he shew not foolish pity vpon such, vpon whom iustice only indeed, is to be done? Who therefore can but commend this honorable Lord, both for his iudgmēt, iustice, & mercy for his dealing as he did in this very case, with the in the fort in Ireland? especially seeing (as I haue learned both of himselfe, & by & report of others & were there with him) neither any manner of promise that euer they could get of him, nor their own desert, could any way put the in any hope  
of

of any better thē they found. And besides, seeing it is most certaine, that he neither had then, any shipping to send them away withall, nor might leaue thē there behinde him to shift for themselves, nor yet lead them away with him captiue, without apparant shew, not only of further danger to the whole country, but also of ineuitable perill to his own company, being thē so few, and so weakned with long being abroad, & being also so meanly victualled as they were, only for themselves: & y<sup>e</sup> which is most of al, hauing to passe home so many 100. miles as they had, and most therof, most dāgerously through the cuntries of their friends, and their own enemies, how could he in any wisdome or pollicy (vnles men would haue had him cōtrary to al nature & iudgment, for shewing foolish pity vpon such unworthy wretches, cruelly & childishly haue hazarded both all the cuntry, and his own company also, to a further perill then they as yet had been in) doe any other wise then he did? And the Lord be praised for it, though he were in that cuntry but a short time, by experience we haue found, the Lords so blessed his iudgement, both in his doing iustice vpon them that deserved no other, & in shewing mercy towards thē, to whom it was to be shewed indreed, that euer since we haue had greater quiet and peace there, then was of long time there before, or other wise was likely we should there haue had yet.

The third lesson; that wee haue in the places before quoted, touching iustice and mercy, to learne

Michah

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Michah hath taught vs, who though he require, that we should doe iustly, and looe mercy, yet he requires for al that, that they y haue both these, should humble themselves, to walke before God. For though our consciences witness with vs, euen before God, that vnfeinably we haue studied & had a care to walke before men and him, so in iustice and mercy, with iudgmēt, that we may as worthily be called righteous, & mercifull men, as any that here, Ilaiah speaketh of; yet we must learne of the same Prophet, not in a counterfet humility, but because indeede, it is so, and we thinke so, in simplicity to say & confesse: y when our righteousness is compared with that it should be, that al our righteousness is as filthy clouts, (*ap. 64. vers. 6.* that so still with Paul, our own righteousness, which wee haue framed in the best māer we cā, to the law, we may indeed account of no force or valew to iustify vs before god, that as he saith, we may be found of him, not hauing our own righteousness, which is of the lawe, but that which is through the faith of Christ, euen the righteousness which is of GOD through faith. for though, the titles of iust, righteous, and perfect men, be attributed & giuen to sundry in y scriptures, yet we are not to take & vnderstand them, howsoeuer the papists & sōe other phāstical heads foolishly doe, as spoken to shew that they were quite without sin, and absolutely & fully kept the law. For what is more plaine in the scriptures, then that al mē be sinners: And therefore saith Dauid, *Psalm 143. vs. 2.*

MICAH

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enter not into iudgement with thy servant, for in  
 thy sight, no manning shall be iustificed. Again  
 in another Psalm, namely, 132. ver. 3. he saith, if  
 thou, O Lord, thoroughly markest iniquities, who shall  
 stand? Solomon his son, most plainly saith, there is  
 no man that sinneth not, 1. Kings. 8. 46. & therefore  
 pro. 20. ver. 9. & Eccl. 7. 20. he saith againe, who can  
 say, I haue made my heart &c. eand, I am void of sin?  
 Surely, there is no mā in the earth, that doth good  
 and sinneth not. And the new testament is as flat  
 in this point. For Rom. 3. 10. we read, that there is  
 none righteous, no not one, and James most plainly  
 saith, that in many things we sinne all, Cap. 3. 2. and  
 Iohn likewise, as plainly, writeth, speaking of such  
 as himselfe then was, If we say we haue no sinne  
 we deceiue our selues, and there is no trueth in vs  
 1. Epist. 2. ver. 8. And if we doe but take a view of those that in the  
 scriptures are most honoured with the titles of iust  
 and righteous men, wee shall finde the same scrip-  
 tures, tell vs of some sinnes, of the very same men.  
 For who are more commended, in the olde testamēt,  
 for such, then Noah, Abraham, Lot, Iob, Moyse  
 and Aaron, Dauid, Asa, Iehosaphat, Ezechiah and  
 Iosiah? And yet read we not Gen. 9. of Noahs drin-  
 kennes? Gen. 12. & 20. of Abrahams twice causing  
 Sara to dissemble her being his wife, to the great  
 peril of her chastity? and Genes. 19. that Lot was  
 first made drunke by his daughters, & then therein  
 that

that he committed in incest with them both? And  
 Moses and Aaron both of them, at the waters of  
 strife *Numb. 20. vers. 12.* are told by the Lord, because  
 they beleued him not there, to satisfy him before  
 the people, therefore they should not bring the in-  
 to the land that he promised the. And as for David,  
 it is not only wel known, that he grievously fell, in a  
 adultery and murder, *2. Sam. 11.* & in nūbring of the  
 people, *2. Sam. 24.* but also even in the administring  
 of iustice, in adjudging, through his too rash credi-  
 ting the first and false information of treacherous  
 and bisping Sibah, to him, the landes of his inno-  
 cent maister Mephiboseh: and yet when he saw the  
 innocency of Mephiboseh, we read not that euer he  
 reuerst this his vniust sentence. *2. Sam. 16.* Likewise  
 surely are their faultes euen registred, of all the rest,  
 how much good soeuer otherwise hee reported of  
 them. For of Asa we read, that he was wroth with  
 the seer, and put him in prison, and moreouer that  
 then he oppressed some of the people. *2. Cron. 16.*  
*10.* And of Iehosaphat, it appeares, that he made af-  
 finity with wicked Ahab, and ioyned with him to  
 helpe him in battell, *2. Chron. 18.* for the which vpon  
 his returne, he is sharply rebuked by Iehu the son  
 of Hanani, *2. Chron. 19. vers. 2. &c.* And after the  
 miraculous victorie that God had giuen Ezechiel a-  
 gainst the army of Senacharib, it is recorded of him,  
 that therefore, he rendred not the Lord thanks ac-  
 cordingly, but was lift vp in his heart, & so wrath  
 came



came vpon him, & vpon Iudah & Hierusalem for the  
same: 2. *Chro.* 32. 25. Finally touching Iosiah, his sto-  
ry sheweth, that he came to his death by fighting  
against Pharao Necho King of Aegypt at Me-  
giddo; contrarie to the periuatou (euen from the  
Lord, as the text saith) that, that king gaue him.

2. *Chro.* 35.

And if any thinke that it is other wise now, with  
them that are commended for righteous men in the  
newe testauent, they are much deceaued. For  
though it bee saide of Zachary the father of Iohn  
Baptist, that he was a iust man before God, and  
that he walked in al the commandements and or-  
dinances of the Lord, without reprove *Luk.* 1. ver. 6.  
Yet after in the same Chapter verse 20. for his not  
beleuing the words of the Angel touching his wifes  
bearing of Iohn Baptist, he is strooken dome, and  
so continued vntill the childe was borne. And if  
we go on, and consider Peter & Paul, most famous  
amongst the Apostles, though it cannot be denyed,  
but that they studied to be righteous and very god-  
ly men, and that then they had the spirite of regene-  
ration to enable them both to will well and to doe  
well, yet euen in respect of the time when they were  
such, they are not found without fault or sin. For  
*Math.* 26. we read how shamefully, for feare, Pe-  
ter denied his maister: and that at Antioch, a good  
while after Christs ascention, and therefore after the  
descention of the holy ghost vpon him and his fellows,  
he

he behaved himselfe so, that Paul therefore openly rebuked him there and charged him, that he was to be blamed, for his so dealing, for that by his example, he constrained the Gentils, to doe like the Iewes: insomuch, that other Iewes (as Paul reporteth it) dissembled likewise with him, & euen Barnabas, was brought into their dissimulation also *Gal. 2. v. 1. &c.* Now Paul in the 7 to the Romanes *ve. 10. 20. &c.* most plainly confesseth, of himselfe, whē hee had striven and laboured for the contrary to the best he could, that he found a lawe in his members, rebelling against the law of his minde, which before he cald the sin that dwelt in him, whereby it came to passe, that sometimes hee did that hee would not, and was led captiue vnto the Lawe of sin, insomuch that most lamentably he crieth out, & saith, O wretched man that I am, who shal deliuer me, from this body of sin and death? and to the *Co. ep. 2. Cap. 12. v. 7. &c.* he complaines of a pricke in his flesh, which he cals the messenger of Sathan, that did buffet him, whereof he could not bee rid, though he besought the lord thrise that he might. Very well therefore in my opinion was it saio of Hierom in his epistle to Cresiphon, against Pelagius, who vsed to object many of these examples to proue, that me might be without sin, because many of these are law, as you haue in the scriptures, to haue bene iust and righteous men: *multi appellantiur non quod omni vitio careant, sed quod maiori parte virtuti*

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commendation; that is, they are called full men, not that they were without all fault, but that they were commended with the greater part of vertues. Notable truly, and well worth the reading is this epistle of Hieronims, both to the confutation of the old & new Pelagians, that notwithstanding the plain euidence of al that I haue said, will yet hold, that mē cā in this life haue in themselves a perfect and absolute righteousness, for not only doth he most plainly therein, condemn that as an opinion that in it contains the poison of al heretiques, & taketh man out of man, & holdeth him that is in the body, to be out of the body; but also to be contrary to al experience, either past or to come, and directly to rob Christ of his speciall prerogative, which is, to be without sin. And most sharply and briefly hee confutes all their chiefe arguments, and leaues them neuer a standing hole, and in the end concludes that, *hæc hominibus sola perfectio, si imperfectos se esse nouerint*, this is mans only perfectio to know himself to be imperfect. But if it were a thing, that I might longer stay vpon, it were an easie matter to keepe you an whole houre, with golden sentences and argumentes, out of this father and the rest, most pregnant to this purpose. For I can assure you, neuer a one of the ancient learned fathers, but they are full and forcible against al Pelagians, and other heretiques whatsoever, to humble men alwaies in the light of their own wants, and imperfection before God.

And doubtles (though they that hold the contrary, will not see it) in the great wisdom and providence of God, it is, that whiles we are here, we should doe what we canne, finde our selues compassed with infirmities, and encombrd with sin. For hereby we see the power and strength of sin, the better, to make vs thankfull vnto our God continually the more, for our sweet saviour Iesus Christ, that cleanseth vs from all sinne. Hereby, we are from daies to day, made the more weary of this world, where wee see this troublesome battel with sin wil not end, and so the more desirous of an other, when we are sure it shal. Hereby also in the mean time we haue occasion, the better to shewe our faith, our patience and constant seruientnesse, in flying to God, for helpe and succour: & therby the Lord breeds in vs, many a good vertue, as humilitie mercifulnes and compassion, towards others, & preserues vs from the contrary foule vices, of pride, hardhartednes and conceit of others. Paule himselfe confesseth, that the pricke in his flesh, that wee hearde him earewhile complaine of, was giuen him, lest he should be exalted out of measure, through the aboundance of revelations. 2. Cor. 12. vs. 7. Therefore, as of the flesh of vipers, there is made, as they saie, a notable counterpoyson, so of the viperous remnantes and reliques of sinne, God in his wisdom, and by his power, makes vs a preservative against most dangerous sinnes. And as the skillfull Chirurgian, that would heale his patients wound,

wounde, thoroughly to the bottoome, keepest it the longer open, so dealeth the Lorde with vs, in this case; that wee by this meanes, seeing the depth and dangerousnesse of our wounde the longer, may seeke and finde, in Christ Iesus, our onely soveraigne Chirurgian and Physicion in this case, a full, and perfect remedy. For it is he alone, who his owne selfe, bare our sinnes in his bodie on the tree, that wee being deliuered from sinne, should liue in righteousness, and yet by whose stripes wee are healed *2. Pet. 2. 24.* And surely the Pharisee puffed vp with a conceit of his owne righteousness, shall goe home, in his iudgement as he came, and the very Publican shall be rather iustified then hee, *Luke. 18. vers. 10. &c.* And therfore hee calleth onely for the heavy laden and weary of that heavy load, *Mat 11. 28.* & offers himselfe to those that thirst after him, *Ioh. 7. 37. 38.* For to whom should the Lord haue an eie but to him that is of a brokē & cōtrite spirit *Isaiah. 66. vers. 2.* And who wil bee at this point, but he that hath learned to humble himselfe before his God, as Michah hath taught vs, when he hath walkt before him, in iustice and mercy, the best he can.

Thus therfore I hope sufficiently, we haue heard opened, whom the Prophet here minded for comforte wherfore these things thus premised, & vnderstoode, I dare & do confidently assure my self, that this noble person, whose body lieth here before vs, anone to bee buried, was such a one, both generallie and particularly



Ierly, as here the Prophet hath described: and I hope there are few or none here present, that knew him in deede, but as I haue gon on, frō point to point, in examining & explaining the Prophets description, haue thought it to fit him. Howsoever, for my owne part, hauing known him, these 14 or 15 yeares, & hauing had very neere & familiar acquaintance with him, touching the state of his soule and minde, I am fullie of that mind, simply, & without all flattery, either before God or man, that he was such a one as here the Prophet speaketh of. Lest I am to enter into any particularizing of that which I am able to say, but vpon my own knowledge, to the prooofe hereof; for I haue neither wit nor utterance fit and meet, to expresse the same withall, howbeit seeing it is a thing expected, (I know) at my handes, and without some iust note of unkindenes I cannot stay here, knowing what I haue knowne: and that to the glory of God, and good example of some, it may be, that that which I shall speake may proue, though it come neuer so shorte of that which he hath deserued: giue me leaue a little to apply in particular, from step to step the Prophetes description vnto him, First therefore to begin with all, euer since I knew him, he hath bin one careful, & right to walke before God in righteousness and mercy, for any thing that euer I coulde perceiue. And therefore hauing learned, that thus to doe, he must haue his direction and light from the worde of God, conteyned in the Canonickall scriptures, rightely vnder-

der.

perstoode, I must needs protest, that I neuer knewe  
ma of his place, nor scarce of any other, more carefull  
& diligent, to vse al ordinary means to attaine there-  
unto. For euen hence it hath come, and to this end it  
hath bin, that along time he hath most diligently rep  
the scriptures, attentively heard them read, and prea-  
ched upon, both publikely and priuately, as oft as he  
could; and also ioyned therewith, not only the helps of  
serious meditation, conference of the learned that he  
met withall, and the reading of all good and learned  
books of controuersies that he could come by; but al-  
so twice or thrise a day he hath vsed along time most  
earnest & deuout inuocation of the name of God, pri-  
uately betwixt God & himselfe (besides publike pray-  
ers also in his house, twice a day continually) for grace  
to vnderstand the same, & to liue accordingly. Thus  
to read of the scriptures besides other books, 8 Chap-  
ters a day was his ordinary taske: and hence it came  
that he was a religious and deuout keeper of the So  
both, consecrating it wholly to publicke and priuate  
holy exercises: that he wonderfully reuerenced all  
learned honest and painefull ministers, that he could  
be acquainted withall. and that hee reuerenced lear-  
ning and learned men, as hee did. In this time, that  
I haue known him, euen for loue to learning, I haue  
known him, to haue bin at thre solene Lectes at Ox-  
forde, and there alwaies to haue bin a most di-  
ligent hearer of al exercises, fro the beginning to the  
ending. And by these meanes it pleased God to blesse  
him,

him, with knowledge and vnderstanding, that for his place (let no man be offended with my speech) no mā both for matters of the Church and common weale also, was better able and more carefull to speake, in time & place then he. And as by these means he was enabled to make euery good shewe of Christianity, both for life and religion: so surely therein he was no man pleaser, or time seruer, neither hypocrite before God, nor dissembler with mā. For al that knew him, knew, he was no gloset nor flatterer, nor a man that would be drawn contrary to his conscience and Honor, to do any thing, though in the worlde he might haue gained neuer so much thereby. Neuer knew I man more fast and faithfull to his friend, more iust of his word and deede to friend and foe, and more plaine in all his dealing with one an other, without partiality the him. And though I am perswaded, that God had given him great iudgment, when to shew iustice and when to shew mercy, & I know, that he had such a special care, to deal alwaies vprightly in both, that wittingly and wilfully he could not, nor woulde not offend his conscience, in either: yet seeing mā's weakness and infirmity, as he did, and finding thereby, by searching his owne wates, what might or had any way failed in himselfe, walking in the best manner he could: ther by he tooke occasion, when he had walked before God in righteousness and mercifulnes, and in al other his good wates, to the utmost of his power, to humble himselfe before his God to answer the rest  
of

of Isaiahs description of those whom here he would e-  
 comfort. For till I haue found him the nearer he grew  
 to his end; the more watchful and careful ouer him-  
 selfe, and strining with God by al good means to be-  
 come fit for him, so that for these 3 or 4 last years of  
 his life, he hath seemed to study and to desire nothing  
 more, then that God would giue him grace, so to re-  
 member his daies, that he might apply his heart vnto wis-  
 dome: which was Moyles sure vnto God for himself  
 and his people *Psa. 9. ve. 12.* And howsoever he could  
 be stout enough, according to his place, & but as it be-  
 came him, when had to deale with men: yet when he  
 had to deale with God, either in sickness or health, I  
 neuer knew a man that in wordes and behaviour,  
 would cary himselfe more submissly and reuerentlie,  
 or that gaue better testimony, of a broken & contrite  
 hart before him. What the should I say more? Brief-  
 ly this, that being the man that others know he was  
 besides my selfe: her Maistie hath lost of him a loy-  
 all, louing, and most faithfull and good subiect, the  
 State hath lost of him a stout valiaunt and renoumed  
 Captaine, reuerenced of all the enemies thereof,  
 for repne, or domestical, for feare; and of al the true  
 friends thereof, at home or abroad, for loue. The  
 Church hath lost of him, here an Honorable member,  
 for his owne parte: and many therein a louing Pa-  
 tron his countrie hath lost of him an vpight Justice,  
 a good housekeeper, & a very father in any thing where-  
 in he might stand the, lawfully intred. And to conclude,

I for my own part, haue lost of him the honorablest & most louing and faithfull patrone, that ever poore minister of my condition lost. Here yet is our comfort in all these losses, that we all haue thus lost by his departure hence; that he hath himselfe (as we shal heare anon) lost nothing, but that both he hath found God, and God hath found him, and taken him from vs, that were not worthe of him, to ioint him with those, for whom he himselfe had thus fitted him. For as he liued honourably and Christianly, so hath he died. For though he were sicke, an 18. daies, and therein had many sharpe, long, and bitter fits, of his old disease the stone (as it was taken;) yet being with him from time to time, vnto the end, as I was; I neuer heard one word of impatiency, thereby wrong from him; but still, the more sore his fits were, and his sicknes grew, the more earnest and holy prayers and meditations came from him; insomuch that he continued, praying, and calling vpon God, to take him hence vnto himselfe in peace, to haue mercy vpon him for his Christ his sake, & to receaue his spirit, vntill the very last gaspe: only the mercies of God in Christ Iesus promised, all the time of his sicknes, as very often he protested, were his comfort, acknowledging stil, that but for them, he were a most miserable wretch, & yet they being such as they were, he would neuer geue or ner trusting in him, howsoeuer hee dealt with him. From the beginning of his sicknes, it seemeth that he had receiued in himselfe the sentence of death and there



therefore after neuer mindes wordly thing; more  
 then needs must: his continuall prayer for wife and  
 children was, that the Lord would blesse them; then  
 (as it seemed by the manner of his speech) thinking; y  
 they should do wel enough, haue meanly souer blesse  
 them. Indeed to his eldest sonne, kneeling by his bed  
 side, & craying his blessing, (though then it was very  
 painful for him to speak) he spake most Christianly  
 thus, saying, my sonne heare; heare & feare the Lord  
 seruing him in holines and righteousness all the daies  
 of thy life, and so thou shalt want no manner of thing  
 that is good: & for the rest of his childre he said, there  
 were blessinges inough in those, which he prayed the  
 Lord to bestow vpon them. And to others weeping  
 about him, I remember well he said, with set coun-  
 tenaunce, and staid voice, (and I hope I shall neuer  
 forget it) weepe not for me, but weepe for your owne  
 sins. And thus neuer satisfiing himselfe, with hum-  
 bling of himselfe before God on the one side; in the  
 sight of his owne vnworthines; and yet shewing on  
 other alwaies that he had a cheerefull hope, frely & ful-  
 ly, so he saued for Iesus Christes sake alone; through  
 his worthines; whiles both they about him, & the rest  
 of the family below together, were in pouring forth  
 their prayers to God for him; the 14 day of the last  
 month of October, being the Lords day, he ended the  
 day of rest, or Sabbath, in falling into such a sleepe  
 and rest; that now for euer he shall keepe a perpetuall  
 Sabbath with his Lord. And thus (wel beloued) yee  
 haue

haue heard both of the life, & death, of this Right Honorable Lord Grey, though nothing answerably to that which he deserved, yet so far, and so much, as I trust, I going on, now lastly to lay before you the comforts that the Prophet hath here set downe for them, that he hath here described: of your selues, with out any further application of mine, you will thinke that hee had, and shall haue his part and portion therein.

Wherefore herein to bee as bryefe as I can, as I haue said, either they are such as either may comfort such dying, or such, as they onely tast of and enjoy when they be dead. And two comforts here I obserue still to be giuen them, of each kinde. The first of the former sort, is taken from the end that God hath in taking such away, for their good; and is thus much in effect. Though the wicked ones in the woorld be in neuer such folly and securitie, in all sinne and impiety, triumphing and hartening themselves the more in their course, because such is the state of those that walke before God in righteousness and mercifulnesse here sometimes, that they, through the unkindenesse of the woorld, can neither enjoy any sound peace in minde, nor rest in their beds, liuing in it: nor yet to dye in the end, but that either they are put to some violent death by their enemies and persecutors, or dye of some such sharpe and painefull sickenesse, that the wicked thinke they haue cause to iudge them, as a sorte that God loueth not,

and

and

and therefore that are perished: yet indeede for all this, the Lorde loued them aloue, and of that loue of his, hath taken them away by death before the euill daie come, which he hath prepared for the destruction of the wicked and impenitent. Let the words and circumstances of my text be wel scanned, and it wil evidently thereby appeare, that it was the Prophets meaning to minister & giue this comfort. For though both immediatly before my text & after, & by the word perisheth, he plainly shewes, that when the righteous are pickt out from amongst the wicked they conceiue no better of it, & in that there is no rest or peate promised the godly herein, but after they be taken hence, it be more the insinuated that both their liues & deathes are often in this world ful of tribulation: yet that they shoulde not be discouraged, either with that they seele themselves, or with the doings & sayings of the other, the Prophet assureth the righteous & merciful mā that walketh before god, that he is taken hēce of loue, to exempt him frō euil. And therefore if he can take it to bee an argument of loue in a husbandman, or shepheard, for seeing a storme & tempest before, to gather into his barne his harvest, or into some shelter his flocke of sheepe, then hee hath cause so to thinke, of the Lordes calling and fetching him home, before the euill daie come. With this God comforted Abraham *Genes. 15. vers. 13. &c.* For there, first hauing tolde him, that his seede should serue, and be entreated in a strang land

A funerall Sermon.

400 years; after to comfort him he tells him, that yet he should goe vnto his fathers in peace: and so he did, as we read, *Gen. 25. 8*. But Iosiah, that liued not long before this euell spoken of here, beganne to breake in vpon the kingdome of Iudah; is a most notable example heereof. For by Huldah the Prophetesse, he being first giuen certainly to vnderstand, that it should shortly be: yet from her, this word withall was sent him to his comfort, that hee first should be gathered vnto his fathers, and put into his graue in peace: and that so his eyes, should not see, the euill that God would bring vpon that place and people. *2. Chro. 34*. Wherein doubtlesse, they could not but take comfort, and be the willingest to die, when where, & howsoever the Lord appointen. For who would not be glad to flee out of a cold house before it fall about his eares? Who would not take comfort vpon the sea, seeing a great storme comming, to get into some safe haue first? Who being in a journey, and knowing the way to be laid for passengers, to spoile and to destroy them, would not bee glad to take vpper his Sinne before? And yet this is not so to be take, as though it were here either said, or ment, that alwaies God taketh away, al such as he describes, before the comming of such an euell as here he speakes of. For Ieremie himselfe, who doubtles was such a one, lyued to see this euell come vpon them, to the full: as it is euident, *Ier. 39*. which was such a griefe vnto him, that thereupon

upon he wrote his booke of Lamentations. And it is the common opinion, that Iohn that beloued Apostle of our Shauour liued to see the final and last destruction of Hierusalem, and the temple, and the utter subuersion of that kingdom of the Iewes by the Romans. Surely therefore thus are we to take it, that when in such bad times as this was that I Iahab speaketh of, it pleaseth the Lord, though though many tribulations, lining, and in the end also by great paine dying, to take many such away, that then, howsoeuer the wicked consider this, that most certainly it is done, of the Lord, of singular and special fauour towards his, and namelie to take them away from rail to come.

This therefore serueth, not only, mightily to purge the wicked and ungodly from all insulting at Gods thus dealing with his, and to teach them, this notwithstanding, to reformed their iudgements, of the liues and deaths of such, as I haue sufficient by the word before in handling the Prophets to complaine: but also it serueth as forcible, to comfort and cheere the Godly in the midst of all their tribulations, lining, and paynes and toymenches dying. For hereby, they may perceiue, though their peace and rest be referred, untill they be taken hence by death: yet both before, and in their very death the Lord hath a speciall fauour and loue towards them. Therefore, let such take all the cruelties, troubles, and paines, that they are enforced to suffer, lining or dying in this world, for as the chaildings of a most mercifull



titfull father; for their good; as meanes to con-  
 forme them to their heade **CHRISTE**.  
**S**o heere, that heereafter else where; they  
 may bee made conformable vnto him: and therefore  
 euen so manie argumentes, of a better life refer-  
 med for them in an other woorld. For howsoeuer  
 they cannot chuse but for the present; to fleshe and  
 blood bee grieuous; yet certaintly, as the Lorde v-  
 ses them to his; they are his very good meanes, to  
 to mortifie his children to this woorld; that they  
 may be the readier and willinger to departe hence,  
 when he calls for them: and in his hande, they are but  
 as his fire, and furnace to make his, pure gold; and as  
 his sarme to make them cleane copes for his owne use,  
 and as his mill to grinde them; and ouen to bake  
 them; to bee pure mainchet, to serue his owne ta-  
 ble. And in the very sight of the woorld, to the  
 glorie of God; and the good example of others, they  
 prouoe but the ordinarie meanes to raise their faith,  
 patience and constancie in cleaung fast to God, not-  
 withstanding, and in calling the more earnestly vpon  
 him, to appeare. Let not any man therefore, be dis-  
 maide, or discomfited; at tribulations incident to the  
 godly living; or at the painfullnes, or manner of their  
 death; as they die constant in faith in the Lord. Indeede,  
 Iobbs friends looking vpon the tribulations that hee  
 had, they tooke occasion there by, to iudge him to  
 haue bin before but an hypocrite; but they were  
 not onely rightly withstoode by Iobbs thing; but

in the ende God himselfe; as it appeareth in the conclusion of that story; tooke Iobes part against them. And *Luke 13. 31.* the first we read, that some told Christ, how Pilate had mingled the blood of certain Galileans; with the blood of their sacrifices; but Christ perceiving, that in so doing, they thought thus, therefore they might iudge those Galileans, to be worse then of any of the rest; he tels them in so shunning, they were deceiued: & so likewise, if they should think that those 18, vpon whom the towre of Siloah fel, were greater sinners then any that dwelt in Hierusalem, he shews them, they were in an error; thereby teaching vs that we may not by these outward accidents & occurrences iudge. But notable to this our purpose is it, to consider, that though, as we haue heard 3. *Chr. 34.* the Lord promised to take Iosiah hence in his fauour (and therefore we may be sure he did so) yet he came to his death, be a wound taken at Megiddo, in a battle against the Iordes liking taken in hande, against Pharaoh, Necho king of Egypt, as it is shewed in the next Chapter. If or heere by any man may see, that one, as deere ly beloued of God, as Iosiah was, yet notwithstanding, sometimes may haue such a death: and that therefore men are not to iudge them, not loued or regarded of God straight, that haue painful & somewhat extraordinary meanes to bring them to their deaths. Hereunto also, wel serueth, which wee read *He. 11. vs. 35.* &c. If or though it be giuē, that there

the Apostle speaketh of such, as both liued and died  
out of all question the deare children of God, and so  
were taken hence in his fauour, yet he saith, some of  
them were racked, some tried by mockings & scour-  
ginges, some by bonds and imprisonment, some  
were stoned, some hewn a sunder, and some were  
slain with the sword &c. and yet he saith, the world  
was not worthy of them. For the simplest man that  
is, here by may see, that men may be the deare chil-  
dren of God, and be also most dearely beloued of him,  
and yet haue many tribulations in this life, & in the  
end also be taken away by some conuincing death. If  
it were not thus, we should condemne al the Martyrs  
which are innumerable, that for the Loves cause,  
haue endured both liuing, and dying, woeful trou-  
ble and torment. Wherefore seeing we are compas-  
sed, as the Apostle speaketh Heb. 13. 1. &c. with so  
great a cloude of witnesses in this case, let vs run  
with patience the race that is set before vs, looking  
vnto Iesus the author & finisher of our faith, who  
as he there sheweth, hath run this race before vs. For  
seeing in him our head, we see that sound cruce which  
we reade Act. 14. 22. that by many tribulations we  
must enter into the kingdome of heauen, let not  
vs, that as members haue communion and vniou, be-  
lieue to get thither any other way. And yet let  
vs hold it, for all this, a most sound principle, that is  
the doctrine Psal. 116. 3. or 117. that is, that precious in  
the sight of the Lord, is the death (alwaies) of his  
Saints,

saints, let that therefore be effectually provided for, that we live and die the Lords, in being such, both living and dying as here Isaiah speaketh of, and then let vs be assured, whatsoeuer the vngodly thinke of vs either for our tribulations living, or for our paines in dying, that the Lord alwaies hath a loue and fauour to vs, first in making vs ready thereto go hence, and then in taking vs therby away from the euill to come.

The other comfort, given here by the Prophet, that we may call of, and strengthen our selues with, all dying, yet before we die, lies in the two Hebrew words, that are here translated, perisher hath taken away. If of howsoever, the wicked, vsing the former of these of the deaths of the righteous, thereby meane, that they, when they are once dead, are so lost and gone, that they shall neuer be found againe. Yet the use of the word in the Hebrew tongue, is not alwaies so importunate much. If so be as in Sam. 9. vers. 3. touching Saules fathers allies, which are said were lost, and yee in that Chapter, appeares they were not so lost but they were found, safe and sound againe, vers. 20. and the thing lost by one, and found by another 2 Sam. 6. vers. 3. is expressed by a deniue thereof. And the other worde, used here by the Prophet in his stoned tongue, is so rich in signification, as it is noted of the learned in that tongue, and as they make it euident by the use of it in other places of the scripture, that it significeth not only to take vs to count away,

but also to draw backe againe, to receiue backe againe to one, to gather vp, or together, and to cure and heale: they being therefore here blessed by the holy ghost, to expresse the death of the righteous by, because we are therefore sure they are fit for the purpose, in my opinion touching the death of such, thereby wee may well learne, thus much; to the great comfort of all such, both liuing, and dying, that howsoever the prophane Athenes and Epicure, count death, to be, *ultima linea rerum*, the utmost bound of all thinges, and therefore cry one to another, *Ede, bibe, post mortem nulla voluptas*, eate and drinke, for after death there is no pleasure, and therefore are likely enough to account such men deade, so to be quite perished, that they shal neuer be againe; yet in deede and truth it is nothing so. But such, though by death, the worlde and men liuing, haue lost them; yet another, hath found them, that is, the Lord himselfe: and therefore though by their death, hee hath quite taken them from vs, and conueied them cleane out of the company of the liuing here: yet he hath thereby, but gathered them up and together, from amongst the wicked, with whom they were mingled, & amongst whom, to their grieve, they were as scattered, whiles they were here; that so, who be sent into the worlde, to doe him seruice for a time; and as it were to play a part on a scaffold, so that he had appointed them, he might draw backe againe, and take home againe to himselfe: that there he may per-



fectly both cure their soules of all sinne and infirmities; and thoroughly heale their bodies, of all sicknesses and diseases; whereof, neither, could be free or cleare, as long as they were here. And, that death to the righteous is no other thing, but thus, the scriptures doe plainly and plentifully teach vs: for *Eccle. 12. vers. 7.* when it comes, we are taught, that the body (which he there calls dust,) returnes to the earth from whence it came, and the spirit to God that gaue it. And therfore Christ *Luk. 23. v. 46.* and Stephen, according to his example, dying, *Act. 7. vers. 59.* commend their spirits to God: and Paul counts death *2. Cor. 5. vers. 1.* &c. to the godly, but a flitting out of his earthly tabernacle, to a better in heauen prepared for vs; and therefore saith, that he desired to be loosed, and to be with Christ *Philp. 1. 23.* And therefore these things, thus being, hereby a most notable comfort to remove the terribleness of death, is giuen vnto such, as liue and die the Lordes: so, that these things remembred, we may well say with Cyprian de mortalitate, of such, non amittuntur sed præmittuntur: they are, not lost, but lent before: and againe, we may well saie with him, these things being thus, as most surely they are; that eius est mortem timere, qui ad Christum non vult ire, quod enim mortui, ad immortalitatem, morte transgredimur, non est exitus, sed transitus. Et quis non ad meliora festinat? that is, he only, hath cause to feare death, that would

not go to Christ, for in that we die, by death we passe to immortality, it is therefore no dispatch or final end, but a passage; and who would not make haste to better? And surely, the good remembrance of these two comforts, I am fully perswaded, did so mightily prevaile with this noble person, that they swallowed up, and made him so Christianly and comfortably to beare, what paines soever he felt that led him thertunto, as I haue shewed before. For from what source else, could his saying, weepe not for me, weepe not for me, come, but fro hence: that he was fully perswaded, that death should be an aduantage vnto him whatsoever should follow therupon to vs. And his oft & earnest praying to God, to take him hence in peace, and requesting others, as namely my selfe, that I should pray vnto him, that he would: for he was most willing to come vnto him, and therefore would not once straine with him to the contrary: whence came it but from a certaine perswasion, that death should be no more vnto him, but as I haue shewed: and so a meanes to bring him, past all danger either of sin or sickness, to the city of the liuing God; the celestiall Hierusalem, and to the company of innumerable angels, and to the congregation of the first borne, which are written in heauen, & to God the iudge of all, and to the spirits of iust and perfect men, & to Iesus the mediator of the new Testament, as Paul speaketh of that company, that bee in glory vnto, *Phil. 3. 21. 32.*

Where

Therefore, to our further comfort concerning him, our selves, and all others, that shall live and die such as here the Prophet speaks of, let vs now go on, and view the comforts that he giues and sets down, to appertain to such, being once taken hence by death. His words are touching such, as our interpreter hath rendered them; peace shall come, they shall rest in their beds, but in my opinion, better according to the originall, others translate, he shall (meaning the righteous) enter into peace, vpon peace, or in peace, for such variety there is, and they (meaning such) shall rest in their beddes. The knitting of both words immediately with the former, touching their taking hence, ought to teach vs, that the comforts hereby deliuered, are such, as that immediately vpon death, such as the Prophet speaketh of, enter into possession and fruition of. And that the comforts prepared for such, come immediately and presently vpon their death, the word *αὐτοὶ*, vſed by the Angell sheweth *Apoc. 14. v. 13.* saying blessed are the dead, euen from the verie instant of their death, alwaies after (as that worde signifieth) that die in the Lorde, for they rest from their labours, and their workes (hee saith not any bodies else) followe them. Which we see confirmed to be so, by that which we reade *Luk. 16. 22.* of Lazarus his being caried, immediately vpon his death into Abrahams bosome.

And in that these two things are promised them,  
vpon

vpon their gathering hence by death and not be-  
 fore; and that as it is euident, to giue them therein  
 better comfort to enioy these; peace, and rest; im-  
 mediately vpon their death, and dissolution of body  
 and soule, then euer they did before: vnles we might  
 thinke that the spirit of **G D D**, that directed the  
 Prophet to comfort such, could not tell how to com-  
 fort them effectually and to the purpose; wee must  
 needes thinke, that by peace and rest, are meant,  
 farre more excellent peace and rest, then such e-  
 uer enioyed here. Yea they must needes importe,  
 that before death come, they neuer had either peace  
 or rest, in comparision. And yet it is well known,  
 both by scripture and comfortable experience, that  
**G D D** giues such both peace and rest, in some  
 good sort and measure, whiles they are here. For  
 it is written *Romans 5. vers. 1.* that the iustified  
 by faith haue peace with God, though not such as  
 the world giueth, yet such as that their heartes  
 neede not bee troubled, or feare, *John. 14. 27.*  
 as Christ there hath promised. And this peace,  
 As tell you Paul saith, passeth all vnderstanding,  
 and preserues the heart and minde in Christ Ie-  
 sus. *Philip. 4. vers. 7.* And who knowes not, that  
 it is written, that God giueth his beloued sleepe  
 or rest, *Psalms. 127. vers. 2.* And who of Gods chil-  
 dren, the better to enable them, to serue the Lord  
 comfortably in their callinges, haue not founde  
 these scriptures verified vpon them. Otherwise  
 surely,

surely, they could neuer be able, to heare the beate  
of the day, and labour in the Lordes vineyard as  
they doe. And thus much in my mind, will  
the verie Hebrew word, that are translated peace,  
and to rest, beare: for it is well known, of euery sim-  
ple man in that tongue, that the first of them, is vsed  
of the Hebrewes not onely to signifie peace, but all  
prosperity, and that the Rote that it comes of, doth  
not onely signifie to be at peace and to pacify, but to  
be perfected and consummated. And as for the other  
word likewise, it doeth not onely signify to rest, but  
soundly to rest.

Wherefore, whatsoeuer others haue thought, I  
am resolute, that by the former, the Prophet settes  
downe the comfozte that concernes the soules of the  
righteous immediately vpon their death; and by the  
other, that, which respects their bodies, vntill the ge-  
nerall resurrection. By this then we may perceiue  
that the soules of such straight enter possession of a  
far greater peace and ioy, then euer they had here: for  
else we must needs thinke, that the Prophet could  
not tell, how to comfozt such (which he being herein  
by the spirit of God directed to doe, as doubtles he  
was) but once to thinke were blasphemy. I say of  
purpose of far greater peace & ioy, then euer they had  
here: for though I know, that this imports that their  
peace, is such, as that the angell from heauen might  
tully in respect thereof, thenceforth immediately  
for euer pronounce the blessed, as we haue heard,

Renel.



*Revelations. 14. ver. 13.* yea that it is such as is vnt-  
 terable & unconceivable of mortal man; yet I know  
 there is a consummation behind, to be accomplished  
 at the last day in the generall resurrection, and that  
 the very Saints in heaven with respect that as we  
 may learne *Revelation. 6. vers. 10.* for to teach vs so  
 much, they that are there most safe vnder the shadow  
 of their altar Christ, vpon whom whiles they liued,  
 they offered all their spiritual sacrifices: are brought  
 in crying, how long Lord, holy & true, dost not thou  
 auenge our blood, on them that dwell on the  
 earth: For how can it be otherwise, but, that that  
 soule, that here hath faithfully serued the Lord in the  
 body, must haue a desire there, once in Gods good  
 time, to haue this body ioyned with it in the reward  
 as well as it was before, in taking the right course vnto  
 it. And when this cometh to passe, which must one  
 day because the truth of Gods promises in his soules  
 must be fulfilled, and other wise he cannot shew him-  
 selfe to be a perfect Saviour both of the bodies and  
 soules of his, and to haue had iust cause to take vnto  
 him both the body & soule of man, & to suffer in both  
 as he did: then doubtles there cannot bee but some  
 access of ioye and peace to the soules of the righte-  
 ous, in the meane time departed. And yet there-  
 whilst, heereby wee are assured it is such as I haue  
 said, *Now touching the other comfort, which respects  
 their bodies, it is said here, they shall rest in their  
 beds.*

beds. By their beds, the Prophet vnderstands; the places where the Lord in his providence bestowes their bodies; whatsoeuer those places be, immediately vpon death, vntill the generall resurrection. For we may not be so superstitious, though it bee mette that conuenient and decent order bee taken & kept for the buriall of the bodies of the dead (the better to nourish the hope of the resurrection) in some fitte place, as to thinke that none is in possession and fruition of this rest, before their bodies be buried in Churchyarde or Church. For we finde it an vsuall thing in the Scriptures, immediately when men die, to say they fell a sleepe, though yet they be not buried, and so, as soone as God hath taken the soule out of the bodie; so soone, wheresoever that be, and whatsoeuer afterwarde becomes of it, or bee done with it, be it thowen into the sea, deuoured of wilde beastes, burnt to ashes, buried or not buried; it is so couched in the bed that God hath made for it, that there it is fallen into such a sounde sleepe and rest, that vnles God meane extraordinarily to shewe his power, as he did when Moyses and Elias appeared with Christ in the mount, when he was transfigured *Mat. 17.* or as when that was, that Matthewe wrytes of *Chap. 27.* that graues opened, and many of the bodies of the Saintes arose that slept, and went into the holie Citie and appeared vnto many, (which if hee please to doe to his they shall be sure to finde no disturbance thereby)

ther by) it shall more quietly then euer it did here, vpon any feather bed, for neuer so short a time take rest, vntill the last day, when the generall resurrection shall be 1. *Thess.* 4. 15. 16. For hers, doe what we can, to make our beds soft, and to get rest, yet our sleepes are subiect to many interruptions, & troublesome phantasies and dreames: but in these beds, we shall be troubled with none of these. This the ancient Grecians had an eye vnto, in calling the ordinary places for the buriall of the dead κοιμηθῆαι, that is, sleeping and resting places. This speech therefore of the Prophet thus vnderstoode, is full of comfort and consolation. For it strengtheneth and nourisheth our hope of the resurrection. For we all know, that is the end of taking vs to our bed chambers and beds, that there, after we haue slept, we may rise againe: and we see by experience, that though we lie down wearied and tired, yet after conuenient sleepe, though it bee but for a night we commonly rise, mightily refreshed, as full of interruptions and troublesome dreames, as our sleepes are, vsually. How much more then, after this long, sound, and quiet sleepe, should we hope, and bee perswaded, that our bodies shall not onely rise againe, but also be woonderfullie altered. This the Apostle Paul 1. *Cor.* 15. most notably teacheth vs when he telleth vs, that at the last day, the trumpe should blowe, & our bodies, shall rise (the which when they were laid down, were corruptible, mortall and inglorious) immortall incorruptible

ruptible & glorious; yea & which is more, that then our bodies, that slept in him, shal be made like vnto the glorious body of our Lord and Saviour by his mighty power, whereby he is able to subdue all things vnto himselfe. *Phil. 3. 2.* And therefore when we tal a sleepe in these beds, we may confidently falling a sleepe, yet say with Iob, *cap. 19. v. 25.* I am sure that my redeemer liueth, and though after this skin, wormes destroy this body, yet shall I see God in my flesh, euen with these same eies and no other.

To grow therefore towards a conclusion, this being the meaning of the Prophet (as I haue plainly shewed it was) by these his comforts to teach vs thus much, concerning the deaths of the righteous, thereupon, all these thinges necessarily followe: that, man consisteth of a body and a soule; that the body is mortall, and yet shall rise againe; that the soule is immortall; that there is no such Purgatorie for the soules of anie of the righteous that are taken hence walking before G D. as the Romanistes talke of: for that they immediately enter vpon, or into a most ioyfull peace; that therefore they all goe streight to heauen, and that they passe not their time betwixt this and the iudgement in a senseles sleepe, or not feeling of anie woe, (as some haue phansied) but in a present and continuall fruition of exceeding ioy and peace: and lastly that neither the bodies and soules of such, walke and wander vnye and downe here in this worlde, nor are subject to the

malice of Sathan or witches to be fetcht againe, to present themselves to be consulted withall by the living, as fondly some superstitious people haue imagined; for neither of these can stand either with the peace, that the soule enters into, as the Prophet hath taught, immediately after death, or with the rest that he saith, their bodies enioy in their beds. And therefore with the best learned both ancient and of late time, we are to be resolved, that all apparitions and visions to the contrary, except such as before I excepted, are either very illusions of Sathan himselfe, so offering himselfe to be seene, to breed erroneous opinions touching y<sup>e</sup> dead; or else that they are but imagined onely, as we doe many thinges in our dreames, which yet then, are nothing so as we phantasied. All which poynts, but that I haue wearied you already, were worth the further standing vpon, and I would indeed; but that I feare I haue beene too tedious already, open and confirme them further, to the full confutation both of all Atheists and Papists. But seeing they are such, as I hope you are already rightly perswaded of; and I haue my selfe already in a sermon which I haue preached at the funerall of the late Right Honorable Lord of Bedford, which is in Print, sufficiently further urged them, let it suffice now, thus onely to haue shewed you howe this text confirmeth the same, thus briefly as I haue.

And to make an end, in full hope that this honorable



rable man, whome honorably to bury wee are here at this time, both liuing, dying, and dead; hath had, hath, and euer shall haue, to his euerlasting comfort, his part and portion, in all these comforts; therewith (because I see you much discomfoted, and many present I perceiue are full of sorowe, for the losse of so worthy a man, as I haue shewed you there is iust cause) I beseech you comfort your selues, and comfort one an other. And to ad one other comfort vnto these, to comfort vs all withall; the Lords name be blessed for it, he hath left here behinde him, as you see, an honorable sonne and heire, of whome we all haue iust cause to conceaue very good & great hope, that er long, the very liuely image of his father in him, to the comfort of all his fathers friends, will be reuiued: which the Lorde grant euen for Iesus Christes sake.

Thus you haue heard (right honorable and welbeloued) both the Prophets complaint and comfort, and by the former we haue beene taught, that when in bad and vngodly times, most worthy men drop away apace, that it is a thing to be greeued at & complained of, if men yet continue and go on in security in sin and impiety: For it is a iudgement of God, of it selfe to be taken to heart, of all sortes of men, that they leaue behinde them; and it threathens a further euil to come vpon them, and therfore neither to take it to heart, nor to vnderstande such a further iudgement to be threathned thereby; are certaine tokens of

grosse and intolerable security, and a fearefull prognostication, that some heauie iudgement hastens on a pace: the consideration whereof, I hope, euen by the multitude of heauy countenāces, that I now behold, hath and will haue his due effect in many of vs to our good awakening and reformation, in this respect. And by the Prophets consolation, we haue learned, that his cōforts only appertaine to such, as so walke before God, in righteousnes and mercy, as we haue heard; and that to all such they doe: and therefore to this honorable persō: and lastly, that such dying, may comfort themselves, that God alwaies taketh them away to a good end in his saueur, and namely in such times as the Prophet spake of, frō the euill to come vpon others: and that death it selfe is no such loosing of them, but that God streight findes them, and takes them hence backe againe to himselfe, gathering the vp and together from amongst the vngodly, which were not worthe of them, to ioyne them to the blessed company of the rest of his Saintes in heauen; so curing and healing them of all diseases both of bodie and soule. And thus they once gone hence, presentlie and immediatly, both in body and soule, they enter into better estate then euer they were in here; the soule into better peace and iote; and the body, soundly to rest, wheresoeuer it be bestowed, vntill the generall resurrection, in better maner then euer it did alieue. Which day when it comes, which we cannot tel how shortly it will be, both body and soule shall bee  
ioined

ioyned together, and so appearing before Christ the iudge of quicke and dead, heare the comfortable sentence, set downe *Mat. 25, 34.* for such: come ye blessed of my father, receaue the kingdome prepared for you before the foundations of the worlde were laide: Whereunto the Lorde happely bring vs all, euen for sweete Iesus sake, to whom with the father and the Holy Ghost, three persons and one euermlasting God, be al honour, praise, and dominion now and for euer. Amen.

## FINIS.

## Faultes escaped .

*Pag. 8. l. 18. for two read too. 14. 27. for tyles read tyles. 52. 2. for low, r. lone. 54. 1. put out in. 58. 12. for when, r. where. 63. 10. for 9. r. 90. 77. 20. next vnto angell put in sheweth. 71. 8. put out of.*